









An

# Homelye or Sermon

*of Good and Euill Angels : prea-  
ched by the Reuerend D. Vrbanus  
Rhegius, Pastor and Superinten-  
dent of Christes Church*

*at Zelle in Saxony.*

Anno.Do. 1537.

\* \*

Newly translated into English:  
by Ric. Ro. citizen of Lon-  
don, 1583.

*Scene, perused, and allowed.*

Psal. 104. verse 4.

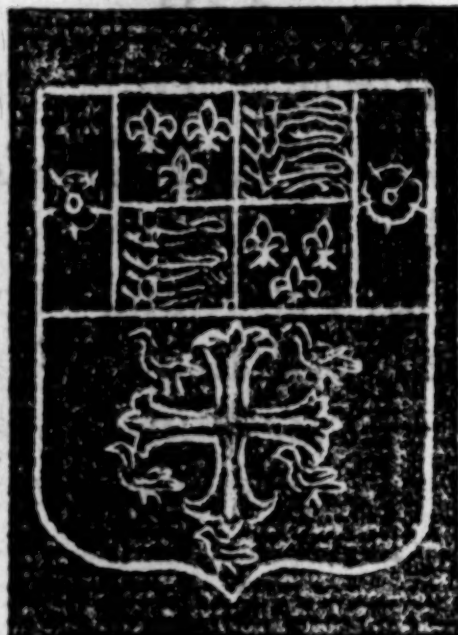
He maketh Angels his Spirites, And  
hys Ministers as flames of fyre : To  
saue, or consume, as it pleaseth him.

*Imprinted at London, by  
Iohn Charlewoode.*



Insignia Collegij  
Weltmonsteriens.

Esay.  
Erunt Re-  
ges Nutri-  
cij tui.



Cap. 49.  
Et Regina  
Nutrices  
iuz.

Nobilis hæc Domus antiquo memorabilis  
Tēporis ad varias est reuoluta vices: (ortu,  
*Elizabeth* tandem à Celo Regina profecta,  
Fecit vt æternum possit habere statum.



# TO THE

*Right worshipfull and Reue-*  
*rend in God, M. GABRI-*

EL GOODMAN, *D. in deuinitie,*

*& Deane of the Collegiat Church of*

*S. Peeter, at Westminster, Grace, Mer-*

*cic, and Beatitude abundant in Christ*

*Iesus our Lord and saviour,*

*eueralting.*



IHOVAH our most gra-

tious God, the Authour of

al goodnes (Reuerend Sir)

by his wisdom creating,

by his truth illuminating

& by his omnipotency con-

seruating, Man, made after Gen. 2,

his own semblance and like-

nesse, no soner settled him in

superioritie ouer all other earthly Creatures

topning vnto him a yoke felloſwe, with whom he

might liue in loue and vnitie and in his seare &

fauoure: But the Malignant Spirite, Sathan

straight way enuying the felicity of them, by his

subtiltie assailed, by his falshood preuailed, and by

his might so sore quailed the same, that he ceased

not the procuring of Gods indignation against

them, Vntill two Cherubins or Angels were set

with the flame of a shaking sword, to driue them Genes. 3.

out of Paradice, & to keepe the vway of the tree of

\*.ii.

life



## The Epistle

life, from entering in againe any more. **Heerby** as  
 al their posterity may decerne, mā's great ingrati-  
 tude for his creation, **Sathans** scandale in tēpta-  
 tion, and the **Lords** pzouidence in pzeseruation of  
 his chosen from the beginning: when all beit he  
 expelled them, he would not yet vtterly extinguisht  
 them, and though he terrified them he would not  
 eternally torment them: But denouncing their  
 enemy accursed aboue all cattell, (and giuing  
 him iudgement that The seede of the vvoman  
 should breake the Serpents head,) he yet dealt so  
 mercifully by the Ministry of his cherubins  
 these Angels with them, that he reserued them  
 by repentaunce to returne into his kingdome  
 by the redemption of his Sonne **Christ Je-**  
**sus** and thzough the regeneration of his holy spi-  
 rite. Great cause haue we therfoze the remnant  
 of their posterity in these late dangerous dayes,  
 not onely to be ware by their harmes, but also  
 carefully to indenuour our selues according to his  
 holy word. To obey God, and to resist the Diuell.  
 Againe in our liues and conuersations one to-  
 wards another, To be doing of good, and eschew-  
 ing of euill. Finally in all temptations and tri-  
 bulations of the world, the flesh, **Sathan**, sinne,  
 death and hell, to craue of God, for his sonne  
**Christes** sake, in our dayly pzayers, That vve may  
 not be ouercome vvith euill: But that vvith good  
 vve may overcome euill. And so be thankfull vn-  
 to his diuine Maiestie, for his mercie in the Mi-  
 nistry of his holy Angells, whom hee hath made  
 watchmen and superintendents ouer vs. And  
 lyke as he pzomised to his seruant **Moyles** in  
 making

Ibidem vZ.  
 14. & 15.  
 Col. 3.

Ieam. 4.

Psal. 34.

Iohn. 18.

Rom. 12.

## Dedicatorie.

making of the tabernacle : That the Cherubins should stretch their vvinges on hie, couering the mercie seate vvith their vvinges, so as their faces being one tovvardes another, should also bee tovvardes the mercie seate : And againe, that from the mercie seate, betvveene the tvvo Cherubins, hee vvould tell them all things vvhat he vvould haue giuen in commaundement vnto the children of Israell: Euen so it vvould please him of his gracious goodnes, to bee mercifull vnto his chosen Church disperfed throughout the vvorld, in the building of his sonne Christ & his Gospell, vvith the saueguarding of his holy Angels : And that by his speciall grace he vvould be in the midst of his elect, to instruct them in his vvill that they may vvarely & vvorthely vvalk in the same. For, the Ministers cannot build Ierusalem before god laye the first stone : That is, Christ, vvvhich is full of eyes, both because he giueth light vnto others and that all ought to seeke light at him : As it was spoken vnto Iehosuah and his fellows the Angels vvho represented the vvhole number of the faithfull. Notvvithstanding it is alvvayes seene, vvhen God buildeth his Church, Sathan vvill set vp his Sinagog. And vvhen good Isaac prospereth, the vvicked Palestines vvill labour to stoppe by his pittes: yet hath God promised that vvhom Isaac blesseth, him vvill he blesse, & vvhom he curseth, him vvill he curse. And as the enue of the cheefe Priestes and Scribes naught auailed against the miracles of Christ : but that in despite of them he vvill haue little Childzen to cry Olyanna. For the false Apostles shall seduce

\* .iii.

the

Exod. 25. vj  
20. & 22.

Zach. 2.

Genes. 26.

Math. 21.



## Ehe Epistle

Coloss. 1. 2

Judith. 13.

Psal. 142.

the Colossians by vaine illusions, of superstitious  
Angels: But that God will haue his good spirite  
in a feruent Paule to detect and conuince them to  
his glory and confusion of Sathan. Euen so, in  
the good prouidence of God reioyning, (Right  
vvorshipful Sir) manifold causes hath this our lit-  
tle English Bethulia to be mundefull and thank-  
full for his benefites: with our most gracious so-  
ueraigne Lady Queene Elizabeth as our toypfull  
Judith, saying. The Lord liueth, praysed be the  
Lord, vvhole Angel hath preserued her going in,  
her tarying there, & her returne, hether reioyning  
vvith victorie. The honorable celebracion wherof  
in the last triumph before her Maestie at White  
hall, as amongst others I stood vpp with litle  
Zacheus to see, so with him reioyning therat, God  
knoweth howe willing I was haue beene &  
would be with them of better ability, to trauel in  
some translations, for publique gratulations  
therof most acceptable. But as I know Non æ-  
què volant Aquila & Erithacus, & had rather with  
Salomon, Os Regis obseruare, then with Homun-  
culus, Aquilam prouocare: So would I not bee,  
Roscius, in tabulis agendo, nor Malus Choraules,  
in vulgariter scribendo, Tho not yet tam bonus  
Symphoniacus in vtiliter transferendo. But ra-  
ther lately in this my poore trauel desiring vvith  
the holy Prophet Dauid. That Gods good Spirie  
might bring me into the right way: That is, to  
attaine vnto perfection of knowledge, whereto  
my infirmities are manifold: As I haue founde  
the right Reuerend Father in God and my good  
Lord, Iohn by his permission now Bishoppe of  
London



## Dedicatorie.

London ready with that good Angel of God, to  
cure me and a multitude, of blinde, lame and wi-  
thered, by medling the water of Gods worde to  
minister helpe and comfort vnto me, from time to  
time, So at this present I trust in God the bet-  
ter by his Lordships and Chaplaines good direc-  
tions, I haue done my best indenuore in Engli-  
shing this Homilie of that famous Godly learned  
diuine. D. Vrbanus Rhegius entreating of good &  
euill Angells. Which in these later dayes I wish  
may be incomperable Comfortes vnto as many  
true Christians & Conuerts as vnder Christ the  
true Michael, seeke their saluation and Sathans  
condemnation for euer. This little labour with  
great good will do I dedicate vnto your worthy  
good worship therefoze. (Quemadmodum Iubiter  
Aquilam delegit) euen so as vnto that Good man  
comming with good tydings vnto the Church of  
God, dispersed, that, The euill may bowe before  
the good, throughout all the world at Gods good  
pleasure. In respect of my good will, prayer and  
indenour, wherunto? I humbly & hartely beseech  
your worthy worship to accept this my poore  
paines, as I both know & with many moe haue  
found you. The good Minister of the manifold  
grace of God. Vnto whose most gracious and  
blessed tuition with my humble hartly and conti-  
nuall prayers I commend your good worship: Re-  
séeching him to enlarge your life with Methusa-  
lahs dayes, your prosperitie with Abraham, your  
sanctimonie with Isaac and Iacob, and your eternal  
beatitude with nathaniel and al the elect true Is-  
raclites of the Lord, which shall see The heauens

Iohn. 5.

2. Reg. 1

Pro. 12.

1. Peter. 4.

Iohn. 4

\*.iiii.

open

## The Epistle Dedicatorie.

Reuel. 19.

open and the Angels of God ascending and descending about the sonne of man, and with him to live everlastingly, among al his elect Angels, Archangels and Saintes which incessantly shall sing, Alleluiah, Saluation and honour and glory, and power be vnto our Lord God, for euer Amen.

At London in Foster lane, neere S. Michaels in Cheape. Ianuarii. 18. An. 1583.

Your worthy good Worships  
most humble & dutifull Orator  
Richard Robinson  
Citizen of London.



# OF GOOD and Euill Angels:



Upon this day of S. Michaell the Archangel, hath the gospell bene accustomed to bee read and expounded in the Churches, which is extant in the 18. Chap. of S. Mathew, by occasion taken out of these wordes: The Angels of them in heauen doe alwayes see the face of my Father which is in heauen. Seeing then the sacred Scriptures of the olde and new Testament do teach many things touching holy Angels, and seeing they are befoze God, our fellowe seruauntes and cohep2es of eternall saluation, yea our saytbsfull and continuall keepers o2 watchmen. The other part of this dayes gospel being reserved, & deferred til an other time, now for this houre (by Gods helpe and grace) we will onely intreate of Angels: which haue larger

Math. 18.

A. i.

lye



## A Sermon of

ly deserued this of vs, and doe daylye deserue, that we speake and iudge of them with great reuerence and godlinesse, and also that with a godly thankfulnesse of mynde: and reuerence to the prayse and glory of God, we esteemes celebrare and renewe the memory of them.

The order  
of this Ser-  
mon.

And to the end this Sermon may bee vnderstande, of eacry one more easily, and fixed in theyr memory more surely, I will keepe this order.

1 First out of Gods holy worde I will shew what maner creature an Angel is.

2 After that whether Angels be of one, or indeede of diuers kindes.

3 Lastly, that there is a ministration of Angels, and what theyr function and worke is, enioined vnto them from God I will explaine by examples of the olde and new Testament: that in due and godly maner we may celebrare the feast or memory of holy Angels.

First therefore, know ye that the word Angelus, is a worde of office or ministry, and not of substance, and it is a Greeke word signifying a messenger: which the Hebrues doe call Maleach. But if wee desire to know what manner creature an

Angelus or  
Angell  
what it is.

Angell

## Good and Euill Angels.

Angell is, what his substance or essence  
is, it is needefull that wee aske counsell  
of the mouth of God, that is to saye, the  
holy scripture, and out of that define  
the same. For reason and naturall Philosophie  
knoweth no certaine truth touching  
this purpose. Certaine persons in times  
past haue thought Angels to be corporall  
creatures, such as men be, peraduenture  
deceiued, so that sometimes Angels haue  
appeared vnto man in the bodily shape of  
men. But this is a wronge opinion of  
reason, which in this fraille corruptible  
and mortall body discerneth things by  
his externall senses, and therefore knoweth  
not things incorporeall or spirituall,  
when as they can not bee comprehended  
nor conceiued by externall senses in their  
substance.

Wee haue not a more sure, nor a bet-  
ter, nor a truer teacher then Christe: By  
whom all Angels and men are created,  
and without doubt the creator knoweth  
best his creatures.

He teacheth vs euery where in his  
gospel, as in Math. the 12. Luke 8. & 10.  
and in other places that an Angell is a  
spirite, or a spirituall substance. For in

## A Sermon of

the 24. of **S.** Luke, when his Apostles  
had seene him after he was risen againe  
and did thinke that they had seene a spi-  
rite, the lord said vnto them. Beholde my  
handes and my feete, I am euen he. Han-  
dle mee and looke vpon mee: For, a spi-  
rit hath not fleshe and blood, as yee see  
me haue: And he shewed thē his handes  
and his feete.

Difference  
betwene  
spirits and  
bodily cre-  
atures.

Here Christ teacheth vs, a difference  
betwene spirites, and bodily creatures.  
For, God hath framed a two folde kind  
of substances in creatures, certaine cor-  
porall and visible creatures, such as men  
are: also as brut beastes and other bodyes  
are, which may bee touched and seene.  
certaine spirituall, which bee called spi-  
rites, whose substance is not corporall,  
or compact and framed of elements. Such  
spirituall creatures are the reasonable  
soules of men, and Angelicall natures,  
which haue in them neither bones nor  
flesh. An Angel in his substance can no-  
eyther be felt, handled, or holden, w<sup>th</sup> han-  
des, or seene w<sup>th</sup> carnall eyes. These  
spiritual creatures hath God our creator  
(in respect of other creatures, excellēt  
lye aduanced) w<sup>th</sup> moſte p<sup>re</sup>cellēt  
gifting

The excels-  
lency of spi-  
ritual crea-  
tures.



## Good and Euill Angels.

Giftes, moſte profounde ſingular and notable wiſdome, and vnderſtanding, with merueylous force and ſtrength and with other ſpeciall vertues, and giftes, adorned and inriched. And hath bleſſed theyr diligence and miniſtrye to accompliſhe and ſpedely to bring to paſſe even greateſt affaires. And ſo doth S. Paule vnto the Hebrues, call Angels, ſpirites: For in neede the nature of them is very & highly noble, excellent, and wonderful. By theſe it appereth plainly and may be gathered, that good Angels are ſpirituall creatures which for this purpoſe alſo are made and created vnto the ſimilitude of God, that they may extoll hym with perpetuall praiſe, and honour or worſhip him: concerning whom I will afterwarde ſpeake.

Secondly we muſt alſo learne, whether there be moe kindes of Angels then one. Here, we knowe out of gods word that there are both good and euill Angelles. Good angels God calleth his children: Job. 38. But euill Angelles are Devils.

But peradventure ſome man woulde querrell and aſke theſe of mee: from whence haue devils theyr originall: ſaying that Moyses, ſayeth in Genesys. 1.

Heb. r.

Good and  
Euill An-  
gels.

God

# 2190 A Sermon of

Gens. 1.

7. d. H

Line 600

Evil 100

7. d. H

God saye all things which he had made  
and they were exceeding good. But the  
scripture calleth Devils, wicked spirits  
And now when as this without aldouble  
standeth, & every thing which consisteth  
of substance, either is framed of another  
and the same is a creature, or else substanceth  
of it selfe, & from whence other crea-  
tures have the, & originall. And againe  
that this substance which consisteth of  
himselfe, and by himselfe is the true  
and eternall God, which created all  
things, and yet himselfe is neither cre-  
ated nor made. And further saying God  
is good, yea goodnesse it selfe cannot cre-  
ate any evil thinge, but all the creatures  
or substances by God ordained are good  
from whence they cometh the corrup-  
tion of nature, which according to the  
ordinaunce of God, are good. I have answered  
thus. The sacred scriptures by evident  
and plaine words doo teach, that Devils  
were not created evil but by their owne  
will, liberty, and luste, did fall away from  
God and became disobedient, contumaci-  
ous, or resisting him and the civillities of  
God. Here upon by the, horrible por-  
sonfull, deadly, brastly and endless hatred

con

## Good and Euill Angels.

conceined against God; by and by began they in Paradise to molst & pzoouke the wretched humaine creature vnto disobedience: And the same bitterhesse of hatred shall the Devils exercise vpon mankind; tuen vntill the laste and generall iudgement; where all they strength shall bee broken, where all they power and force shall haue an ende. where they shall bee thrust into horrible torments of hell neuer dying, there to be vexed and tormented for euer. And although mens heartes and tongues can neither comprehend the whole ordonnance of spirittuall creatures, nor yet expresse the same in wordes; yet wee must know that moste great and terrible is the seueritie which God hath retypled vpon those obstinate and disobedient Angels. Also wee must knowe that in those euill Angels there is a poison full and endlesse crueltie, bitternesse, hatred, and contencion against God yea a most vnstayed and outragious malice which with a certaine horrible and beastly crueltie they exercise and sharply vse against mankind vniuersally. But his cheefe insolency, pride and contempt was against the sonne of God, and there-



## A Sermon of

Genes 3.

foze in the beginning of Genesis, mention is made of this battaile, and most greivous conflict, betwene the sonne of God, and these devils : where wee reade thus, That the seed of the Woman shall breke in sunder the Serpents head . . . And that the serpent burning with infinite lust of revenge , by endlesse and unsatiabable hatred in al that he can, shal with exceeding beastly rage & cruelty persecute the same seede.

Angels de-  
Generate.

Iude. 1.

2. Pet. 2.

Iohn. 8.

But, that Angels by theyr owne wyll and luste became disobedient, and haue lost theyr brightnesse and sinceritie: The Epistle of S. Iude witnesseth, where hee clearely and profoundly sayth. The Angels obserued not their Originall : That is to saye, they were in the beginning made pure and undefiled, but after wards they became disobedient like as S. Peter, sayth. They transgressed, and therefore were they plagued. And Christ saith, that the Deuill continewed not in truth : signifying by the wordes : Hee was indeede created in truth, but hee abode not in the truth, but fell from the truth, and perished. And in an other place hee sayeth. That the deuill speakes lies of his owne.

That

## Good and Euill Angels.

That is, hee speaketh lyes of that, which hee receiued not from God, but what hee of his owne will, liberty and luste tooke & chose vnto himselfe, this is sinne. This doctrine is needefull to bee knowne, and to know this, maketh much for our purpose, least wee doe fall into that filthy heresie of the Manichees, and that wee may be fortified against the same : And this doctryne did these auncient Fathers of sound iudgment diligentlve teach, and beate into mens eares. Contrarie wise, good Angels being corroborate or strengthened by the sonne of God, through hys holy spirite continued still in obedience & were confirmed, that so the son of God might continue and abide there lord and head.

Ibidem.

Wherfore also the Ministerie of good Angels and theyr office, let vs see out of the worde of God. And first heere euen this is speciallve necessary, that we may learne sufficientlve to knowe the will and practyses of the euill spyrit agaynst vs.

Ministerie  
of good An  
gels and of  
euill.

Of y<sup>e</sup> Hebrues, Sathan is called that euill Spirit, (y<sup>e</sup> is to say.) The aduersary. For all devils be perpetual dedly vnreclaimable Enemies,

## A Sermon of

Enemies and aduersaries of Christ, and of  
 the whole Christian congregation : A-  
 gainst whom without ceasing we must in  
 this life fight hand to hand, & war most  
 manfully: and where through the power  
 of Christe wee must conquer by sayth;  
 except we will perishe everlastingly. For  
 although Christ conquered the Prince of  
 this worlde, and his Angels fallen from  
 the obedience of God, and gloriously car-  
 ied them captiues in his triumphe as in  
 the 2. Clof. appeareth: yet notwithstanding  
 this is permitted them by God, that  
 they may tempt vs. And undoubtedlye  
 this doo they with all their strength, all  
 theyr study and with all theyr inuention.  
 They neither sleepe nor stand heere, they  
 cease not heere, they practize all meanes  
 they can, they stirre enemye fight; they  
 lay forth their nets and snares in al pla-  
 ces, and at all moments of time to cathe  
 vs: euey where they set baits for vs, yea  
 most diligently and watchfully doo they  
 marke all occasions both to hurt vs, they  
 are also crafty changlings wilie, subtil,  
 practised, they are mighty & of wonderful  
 force, and enflamed and prouoked by  
 such pestiferous, such bristled, & such dead-



## Good and Euill Angels.

ly battred against vs, that they malignantly disdaine vs to liue euen a very moment of this corporall life. Marke diligently and beholde a man so puffed up and enflamed with vnstaid wrath, so besotted and blynded with fury, that hee blustereth out nothing but the destruction of his neighbour, thirsteth for his blood and endeauoureth to take away his lyfe, yea & hereto with a great assault rusheth vpon hym. Now if one might behold in any one man all the outragious, cruel, bitter, enuious and malicious mindes, and practises of al men in the world, like vnstayed, furious, and iraged, to thys man, then might hee see the image & portraiture of that wilie, wicked spirit: & yet not indeed altogether the expresse image of him. But onely as you would say a very little shade wof him. For al the wise, deuie, craft, power, strength, counsell, studie, & all the rankered and malicious hatred, enmie and wrath proceeding euen from most wicked, desperat, and extreme mallice and mischeefe in all men, are nothing in comparyson of Sathan. Iob saith in his 41. Chap. There is no power vpon earth, which may bee compared

An euill neighbour  
the image  
of Sathan.

vnto

## A Sermon of

vnto him. For so is hee made, that he feareth no man.

The Turke  
a right  
image of  
Sathan.

A man may see a certaine image of Sathā in the Turkes, which are y<sup>e</sup> most deereſt and moſt diligentest beſſels and inſtrumētes of Sathan. to the accompliſhment of all his will, luſt, and deſires. In theſe may you haue a certayn image not obſcure, of that malicious & moſt cruell ſplrit, to beholde, with ſuch outrage of minde, with ſo great bitterneſſe of crueltye are the Turkes enflamed againſte Chriſtians: with ſo deadly and beaſtlye cruell hatred, are they ſwolne againſt them, that they aduſture and ſoſſer at ſall, all manner of grāces, miſeries, and calamities, hanger, thirſt, moſt grēuous labours, ſcourges, ſtripes, woundes, yea and alſo death it ſelfe: So that they may hurt and worke extreamē iniurye towards the bodyes and goods of Chriſtes true belēuers. And where they preuaile in ſtrength, hauing obtained ſome one victorie over the Chriſtians, they are not contented with the ritches and ſubſtaunce, nor wyth the obedyence and ſeruilitye of Chriſtians, but wyth beaſtlye, and horryble crueltye they

## Good and Euill Angels.

they kill and slaie as well young as olde, men and womē, with the sword ripping the bellies of women great with childe, they hange vp babes and silly infantes vppon hedges or stakes, they dismember and butcherly mangle in peeces their captiues with their hooked and bowed sawchins, none other wise then Butchers doe. Dren: Neither are they touched with any neuer so slender motion, of mercye towardes them or their so great calamitye: That I may in meane time let passe with silence theyr mischæuous filthy dealings, bothe horrible to heere, and to reapeate, as also theyr abhominable sinnes shamelesse crimes and reproches where with they punnish & torment those silly Christians, whome they haue captiued.

Wee can not see Sathan, in his substance, because hee is a spirit, as Paule sayth Ephes. 2. And againe in the 6. Chapter thus: We fight not against blod & flesh: But Satrans most malicious & murdering will, cogitations, hatred, craftie dealings practises & counsels against vs, after a sort wee may know & see in his members. That is, in vngodly persons, who be voide of y<sup>e</sup> feare of God & indured with

Sathan vns  
uifible in  
substance.



## A Sermon of 600

With no knowledg of Chzist which con-  
temne and reiect Chzist, and therefore  
can not haue in them onelittle droppe of  
true and Christian charitye. p<sup>r</sup>et<sup>r</sup>her in  
deede rashlye or without occasion sayth  
this Apostle S. Paule. Ephes. 2. That the  
same wicked spirit dwelleth in the chil-  
dren of disobedience, that is in vnbele-  
uers. And as he sayth in 2, Timo. 2. Chap.  
Those impenitent persons are the bond  
flaues of Sathan, or intralld of the De-  
uill at his will and pleasure.

¶ He worketh, speaketh and dooth by  
them, whatsoeuer him liketh or listeth:  
he bleth them for all purposes, as his in-  
strumments and vesselles, which thinge  
wee may see in those persons possessed of  
Deuils, or whome Sathan possesseth.  
These speake not alwaies, what and  
when they will, but such wordes and at  
such tyme as Sathan will: sometymes  
they speake latine, or other languages,  
which they neuer learned. These the do  
not possessed persōs speke as of theselues  
but euen that skilfull spirit Sathan, a  
practitioner of a 1000. arts & infinit craf-  
tes and subtilties, he speaketh by them.  
¶ And moze ouer, seing we must alwaies  
fight

## Good and Euill Angels.

fight it out with this wicked spirit, hys  
champions, and hoste, seeing that at eue-  
rie moment wee must stande in a ready-  
nesse & in the front of the battell against  
hym. (for in deede Sathan may not enter  
league or make peace w<sup>th</sup> vs, or truce with  
vs, except we wil yeld our selues in bon-  
dage vnto him, and make our selues his  
basseilles & being become false of faith do  
fal away from Christ like as he with his  
vngenerous Angels fell from God:) wee  
must learn out of the word of God, what  
is the power and force of this same our  
deadly, most spifful & most raging enimie  
what are his pollicies, and what his wea-  
pons are: whereby wee (being fortified  
& furnished against this power of darck-  
nesse) may constantly stande to him, bee-  
holde him, and valiantly incounter with  
him. For when wee haue a mighty and  
cruell enemy, with whom wee muste  
needes fight, if wee will not fall downe  
vnder him, if wee will obtaine the victo-  
rie, if wee will beare the prick and praise  
away out of the battell, it is needefull  
that wee seeke out, and searche out all the  
condiciones all the pollices, and all the  
practizes of the same enimie, what they  
are

Wee must  
continually  
fight with  
Sathan.

## A Sermon of

are with what force of body and minde,  
and with what strength hee is indued;  
what weapons or defences hee will vse,  
what are his determinations, what  
thinges he practiseth, and with what pol-  
licies & subtilties he is instructed. These  
when thou hast diligentlie searched out,  
then much better furnished, and much  
more boldlie maiest thou marche on to  
set vpon him, thereby more busilie maist  
thou defend thy selfe, so much more cir-  
cumpectlie maiest thou invade him, and  
thereby more assured, and moze greater  
hope maiest thou haue to obtaine the vic-  
torie and beare the prize alway. And that  
same our heauenlie Father hath opened  
and disclosed vnto vs his childre, by good  
credit in his worde, all this enemies  
thoughts, determinations, practises, en-  
terprises, will, power, and warlike pro-  
uision of this our horrible and mightie e-  
nimie: to the ende that we may well and  
stronglie defend our selues against his  
violence, practise and snarcs: to the ende  
wee might goe against him, easilie abide  
his brunt of his assault, & be able to quench  
and vanquish all his fire dartes. If so be  
that we at no time through great and  
filthy



## Good and Euill Angels.

filthie ingratitude and foolishnes despise  
and reiect the doctrine of God, and his  
admonitions: no2 as faithlesse vngrati-  
ous, vngodly, trucebreakers, forsworne,  
fearefull and fainthearted souldiours ca-  
sting away our weapons, despairing in  
minde, without any resisting (which the  
most mercifull God turne from vs) yeld  
our selues into perpetuall and wretched  
seruitude, no2 deliuer ouer our selues  
vnto so filthy, so horrible and so beastly  
cruell enemye.

Wherefore nowe hearken ye and giue  
eare, how that changeling our most dili-  
gent and most craftie deceitfull enemye  
inuadeth and tempteth mankinde, with  
what subtille sleighthes he rusheth in vpon  
vs, with what bandes of power he  
fighteth against vs, with what garboiles  
he besturres him, and what subtilties  
and fraudes he vseth to circumuent vs.  
He is not ignorant that we shalbe made  
partakers of eternall righteousness and  
saluation, and that we shall attaine ther-  
ther from whence his vile corruption  
fell, if we doe constantly & by al meanes  
sticke to the trueth of the Gospell, em-  
bracing the same with both armes, and

After vwhat  
maner Sa-  
than inua-  
deth man-  
kinde.

B.i.

with

## A Sermon of

with an earnest and thankfull hart, and not stepping one strawe bredth in deede a side there from. Thus farre then are al his pollicies and practises destinate, to the end he may with his lyes, and subtil sleightes entise vs, and carie vs a way captiue (when he hath blinded and seduced vs out of the light of the trueth, and from the worde of God, ) into those dungeons of darkenesse, wherein he him selfe resteth. Hee is called the father of lyes, and vndoubtedly is Pheronymus, or one rightly so called: that is in deede, according as is sayd. *Ex re hic nomen habet, ex propriis namque mendacium loquitur, &c.* This hath his name, of his qualitie, for, he speaketh lyes of his owne inuentions: he receiued trueth from God, but of himselfe he hath lying and sinne. Neither doeth hee any other, no nor yet can he doe any other thing, then Lye and Slay, as our Saviour Christ witnesseth in the 8. Chap. Iohn. Beholde ye heare, howe euen the excellent and comely adorned creature may degenerate and be ouerwhelmed into the whirlepoole and deuouring gulse of mischiefes, of transgressions, and of infinite and horrible corrup-

## Good and Euill Angels.

corruptiō, except he abide firme in Gods  
truth, and if he fall away from due obe-  
dience vnto God.

Now let vs heare howe at the begin-  
ning he by and by extended that same  
his deadly and bloody minde, together  
with his deceiptes and lyes against vs.  
Hee so seduced Eua that same first mo-  
ther of vs all, circumvented by his  
fleighes, wonderful craftinesse & shares  
in Paradise, that she strayed from the  
simplicitie and trueth of Gods woorde,  
suffering her senses to be bewitched and  
besotted with satanicall and fraudulent  
flatterie: as the destruction of all man-  
kinde, and with Sathans subtil fleights  
so to bee deceiued, as S. Paule sayeth. 2.  
Cor. 12. Though **G D D** himselfe saide,  
Gene. 3. What day soeuer thou shalt eate  
of the tree of knowledge of good and  
euill, thou shalt die the death: Which  
thing afterwards came to passe in deede.  
They had beleued these wordes, yea A-  
dam and Eua had obeyed this prohibiti-  
on: but Sathan that most wylie wre-  
stling and infinitely craftie deceitfull  
Serpent tolde them in deede the contra-  
rie, Ye shal not die (saith he) so wresting

Sathans  
first subtil  
deceites of  
lyings in  
the first  
age.

B.g.

the



## A Sermon of

medit  
idol str  
to ration  
ni agni  
the ord  
age

Genes. 3.

Sathans  
first victory  
ouer man-  
kinde.

the wordes of God, preferring his lyes  
before them; inducing them against  
the worde of God, and disanulling the  
wordes of God, preferred he his craftie  
lies in place of them. This false tale  
was the beginning, the well spring, the  
roote and cause of all our miserie and ca-  
lamitie. This most filthie and dead-  
lye did Sathan notably decke with col-  
ours and set to sale for his aduantage;  
when he saide It should come so to passe,  
if they did eate of that tree, that they  
should knowe both good and euill, and  
that they should be euen as Gods. Here  
the policie and practises of that old Ser-  
pent fell out euen as he himselfe wished  
them, whereby he purposed to cast man-  
kinde headlong into the same disobedi-  
ence, (whereunto he himselfe was fal-  
len down) that they should not continue  
in the truth. This was the first victorie  
of this our enimie ouer vs: which hee  
obtained, not by any good or iust means,  
but onely by meere murdering falshood  
and treacheries. By this victorie gotten  
ouer vs also he so held vs altogether and  
euerie one of vs drawen, enthralled  
bound and made his owne bondslave,

yea

## Good and Euill Angels.

yea he so chained vs together & brought vs into that bondage, that not one of vs in deede could escape or start from him: had not afterwards y<sup>e</sup> truth, wisdom & power of God himselfe that is to say, the onely begotten and naturall sonne of God bin made man so the end he might encounter in a wonderfull battell with that most craftie Serpent: and foile him with his owne weapons, yea ouerthrow and vtterly banquished him: so that not onely by fine force and power, but also by good right, he assailed with strong hand hereby to deliuer al mankind out of Sathans power and iurisdiction.

Christes  
greatest be-  
nefit to v-  
ardes vs.

If then at the beginning his lyings, deadly practises, and mischeuous enterprises against mankind (of all creatures so perfectly framed) so wishfullie and so notably by and by came to passe as he would haue it, that he could cast down our first parentes into this farre most wretched, most grieuous most sorrowful and most horrible calamitie of all other: when as yet they were free from sinne, when they were of firme, and vpight of liuely and flourishing, of sound and undefiled conuersation: If (I say) he could

Sathans  
subtil de-  
ceites.  
As he is a  
soule slaier.

W. it.

then

A Sermon of

then bying this to passe, what can he not now doe against vs, who haue lost the perfection & vigour of our nature, through sinne: and therefore which from our young yeares, yea which euen from the mothers brest doe growe ready and prompt vnto myschæse. Gene. 6 & 8.

And truly had not Christ himselfe come vnto vs, and giuen vs his worde and holy spirite, all we mankinde had beene in strength farre vnequal, yea far more feeble & weake, then to vanquish or cast downe euen one of the diuels, or that we could defend vs from his snares. But seeing Christ hath conquered Satan, and giuen that victorie vnto vs, and seeing he hath placed his Angells for our sauegard to defende and keepe vs, euen in the front of y battell, here hence haue we some and that in deede greatest hope of bearing away the victorie from that enimie: And yet not in our power & strength but in the power & strength of Christ.

Therefore, straight way when Satan had obtained this first victorie, and so by lying thrust downe soules into death, yet was he not satisfied with this  
our



## Good and Euill Angels.

our horrible miserie and calamitie : but endeuozeth to slay and destroy y<sup>e</sup> whole man howe mightie soeuer hee bee : and therefore at the beginning by and by shewed he forth some token or signe of his other flatterie , Cunning , or handie worke , ( which is Murther ) not being contented to destroy soules , but that he would also together vtterly destroy mens bodies . For, when our first Parentes had two sonnes , Caine and Abel , by whom makeinde might bee increased and multiplied , then by and by unfolds he also these his subtil sleights, and exercised vpon mankind the deadly and poysonfull crueltie of his purposed intent: blinding and bitterly boyling in Cains minde, with so vnstayed, so congealed, so rash furie of hatred and wrath yea so as with the sting of enuie he did cruelly slay his innocent and good brother that harmelesse Shepheard , which neuer deserved any euill of him.

Sathans  
mischiefe  
in murdering mens  
bodies from the beginning.

But as he beganne this his worke of darkenes, so he went on still, afterwards to exercise many and more cruel works of his malice also. And in the first age of the world vntill the dayes of Noah , hee

## A Sermon of

seduced, corrupted and belotted man-  
kinde with so horrible so manifolde fall-  
hooes, deuillish deceites and errors,  
(as Moses witnesseth in the 6. of Gene.)  
that, All the earth was wicked and cor-  
rupt in the sight of God, and was filled  
with iniquitie: And al flesh vpon earth  
had corrupted their former waies wher-  
in they were prescribed of God to con-  
tinue, So, that God (in respect of his Iu-  
stice) coulde no longer suffer that huge,  
farre spred and infinite mallis of Sathan,  
& that abūdance of wickednes & sinnes  
so raging, But therfore destroyed he with  
an vniuersall deluge all that first age of  
the world, sauing viii. persons onelie.  
And when that Noah & his offspzing or  
kinred in y same new world begā a fresh  
to be planted and somewhat to increase,  
by and by Sathan againe brocheth and  
practiseth his subtil sleights, when there  
were a feaw persons, and as it were de-  
solate soiourneis which truely feared &  
knew God, as Noah & his kinsfolke did.  
Then filleth hee the earth with Idola-  
tries and all kinde of errors brought  
in by his false and vngodly doctrines.

But, God (not vnmindefull of his  
mercie)

## Good and Euill Angels.

mercie) chose vnto him againe a certaine man and his seede, namely Abraham: with whome the truth of Gods word was founde. And yet notwithstanding there was an Innumerable multitude of Gentils vppon earth voyde of all knoweloge of God. In Israell doubtlesse the name of God was onelie knowen, there the knowledge of him flourished: The nations (as Paule witnesseth) in the worlde not trusting in God: But were without all knowledge of him. And I pray you what a handfull and a very little portion of people were the Iewes in respect of the Gentils? But what other thing did the Gentils being enthralled and seduced with the illusions and diuelishe deceites of Satan, then that they serued him and worshipped him, with diuers & infinite manifolde Idolatries: Did hee not with so horrible and detestable blindenesse besotte insatuate and bewitch them that they adored and worshiped, Cats Dogges Curlewes, also other filthie and vile liuing Creatures, as Serpentes and Crocodiles, by the testimony of manie and diuers Histories? Hesiodus,

The mercy  
of god in  
stirring vp  
Abraham.

Genes. 12.

Rom. 1.



## A Sermon of

Hesiodus (as Eusebius noteth) aduoceth that there were 30000. goddes or idoles worshipped & adored vpon earth. Here may a man see howe great the power of Sathan is, which in his court, (that is to say) in all the world, he exerciseth: before the time y<sup>e</sup> Christ shewed him openly captiued, conquered and trodden vnder foote, triumphing over him by himselfe as in Colos. 2. is written.

Sathans  
crueltie &  
craftie illu-  
sions a-  
gainst the  
Primitive  
Church.

Thus farre haue wee spoken (of the crueltie and illusions of Sathan, which he exercised vpon these nations before the comming of Christ) most briefly, as the condition of the time would permit: Nowe I praye you marke with what craftinesse, with howe wonderfull, with howe diuers deceites, & with howe secret snares he persecuted and strided against the Primitive Church. Neither in deede had he enough his will, in that he filled all places with lying and murders before Christs comming: But fro Christs time (if at any time or in any place hee cruelly raged) fro thence I say hetherto euen specially by his pestilent poplons of his lyings (that is) heresies, mad worshipping of Images, and all kinde of errors

## Good and Euill Angels.

rours, hath bee raged and still rageth :  
neither may we hope , that on earth as  
yet he will giue place o2 depart from his  
eyes and murthers.

Hee is that same *hostis insatiabilis* o2  
insatiable enemye , and neuer wearied  
spirit, neuer tired with toyling , neuer  
waykened with watching, but alwayes  
busieth and besturres himselfe, yea vnto  
all occasions is most plyant & watchful.

When as then the Gospell was sincere-  
ly taught by the Apostles, that he coulde  
not stoppe o2 hinder the course thereof:

(For the most mightie finger of God  
was mightily supporting the doctrine of  
the Gospell, publishing forth maruels a-

mazed at,) Euen then Sathan himselfe  
princially stirred vp his members, to sub-

uert o2 surely to hinder the same doc-  
trine: men besotted and bewitched with  
errours & vngodlines, desirous of their  
owne glory and great fame. These men

also professed themselves to bee sauou-  
rers of the Gospell, and did giue eare vn-  
to the same: yea called themselves Chri-

tians , and in all places pressed them-  
selves into the congregation of Christi-  
ans. That spreading abroade the poi-

sons

Sathans ly-  
ing spirit is  
the time of  
the Apo-  
stles.

A Sermon of

sons of their errours amongst them, they might infect & corrupt others with their maladie.

Of this mā  
came the  
sect of Ni-  
cholaitaines

Such one was Nicholas one of the se-  
uen Deacons in the Citie of Antioche  
the enemye of Chast Matrimonie. Actes.

6. But in very deede not long after and  
whyles certaine of the Apostles were  
yet liuing, hee began by his false Apo-  
stles to preach lyes, and to solwe abroade  
his horrible errours, most vngodly opi-  
nions, and most false doctrines: name ly,

.1. That there is no resurrection of the flesh  
Again, That righteousnes or saluatiō be-

.2. fore God, cometh by the worke of the  
Law. Thirdly, That Christ is not a true

.3. God, but mā only. But when y Apostles  
of Christ had slept in the Lorde, and that

lying & false, forsworne Spirit thought  
he had a time giuen him in the world, to  
solwe his leasings and lyes (when, the A-  
postles were gone to God) then and not  
before (like as wee may see the same in  
Egesippus.) began hee to turmoyle him-  
self and stirre vp discordes in y Church,  
by his lyes, by his corrupting y scrip-  
tures, and estones planting and bring-  
ing



## Good and Euill Angels.

ging in Heresies against the Creation,  
against the diuinitie and humanitie of  
Christ, also sayning a certaine corporall  
kingdome of Christ vppon earth, before  
the latter day, wherein wee shoulde be  
bound with, and inioy all kinde of most  
exquisite pleasures: which was the opi-  
nion of Cerinthus the Heretike, lyke as  
Eusebius himselfe witnesseth in his 3.  
booke. There were diuers heresies a-  
gainst Christ: This Heretike was not  
perswaded that the naturall man was  
God. Another beleued not that God  
was natural man. And heare good Lord,  
howe much calamitie and what horri-  
ble errors brought he in, howe many  
blasphemies belched hee ought against  
Christ, by the Montanists, the Marcio-  
nists, the Manicheys, the Arrians, the Ne-  
storians, & lastly by Pelagius, who coulde  
not abyde that Christ shoulde be our Re-  
deemer, but woulde needes haue saluati-  
on to be merited by workes. This Pela-  
gius was a Monke, and left behind him  
a filthy and noysome stincke. of whome  
those begging Monkes first began their  
order. How then? Did he not I pray you  
establissh in the Popedome horrible and  
most

Diuers He-  
resies.

Cerinthus.

Montanists.  
Marrionists  
Manichies.  
Nestorians.  
Pelagians.

## A Sermon of

Not man,  
but Sathan  
blinded the  
world.

2. Cor. 4.

most filthy Idolatries, errors, yea most  
false and blasphemous doctrines : And  
doubtedly it was not the woꝝke of man  
that the world within so many yeares  
could not see so euident, so manifest, so  
perspicuous, yea so many sentences and  
testimonies of sacred Scriptures (which  
confute the Popedome for the selfe same  
dominion of Antichrist, ) as hee which  
w<sup>th</sup> broad waking eies blindfilded men so  
many yeeres. And that there the worlde  
sought for holines, forgiveness of sinnes,  
doctrine, and consolation, where as they  
could not onely not fynd the, but where  
as was nothing else saue a most furni-  
shed shopp or storehouse of all kinde of  
mischief: whereas was a most deepe dun-  
geon and sinckhole of all sinnes and wic-  
kednesse: yea finally whereas was a cer-  
taine huge sea full of errors, desperati-  
ons, and hypocrisie. I pray you who did  
so bewitch men all together, who dyd so  
blinde their eyes, that they coulde not  
marke so palpable errors : Let the ho-  
ly Apostle S. Paul here make answer.  
The God of this worlde, that is, Sathan,  
hath blinded the vnderstanding of mis-  
beleeuers, least that the light of the Gos-  
pell

## Good and Euill Angels.

pell should shine vpon them.

He now which wayeth with himselfe in how grosse how deepe and how horrible blindnesse or ignorance men liued vnder the Popedome, wherein all things were preposterous, all things corrupt & depzaued (Because those things which God had prononced to be good and holy the same did the Pope indge to bee euill and prophane: those things which God had ordayned, the same did the Pope disanull and ouerthrow:) He I say which calleth againe to minde these thinges moze circumspectly and diligently, this man must needes greatly and highly maruell at the same so to haue come to passe, and must needes abhorre the same in eche part of his body. Is not Sathan a spirit of profounde and infinite craft, industrie and subtiltie, who with his deceites, deuilish subtiltie, craft, hypocrisie and false doctrine hath so bewitched the eyes of the world, and with such a glimmering myst as it were cast befoze men, hath blindfilded & blinded the, that they see not these sogrosse and filthy errours, which yet not withstanding might be discerned by them easilye. But this was  
Sathans

The Popes  
iurisdiction  
vwhat it  
was.



## A Sermon of

Sathans workmanship, with all bys  
power, of whome Paule wryteth vnto  
the Thessalonians. 2. Epistle. 2. Chap.

I pray you what troubles and cala-  
mities bath not the same spirit of lying  
and murder, stirred in this our so great-  
ly vnquiet time in the country of West-  
phalia Munsteri.

What subtil  
fleightes  
Sathan did  
vvorke in  
Westphas-  
lia.

Beleeue mee hee is a wonderfull and  
notable craftes maister in deceiuing the  
wo:ld, he is most absolutely furnished  
with all kynde of subtil sleight, deceipts  
and mischeefes to beguile vs, and euen  
to worke wonders is hee taught and ex-  
ercised in this wrestling place: where he  
findeth auditozies & schollers docible &  
tractable. Whom by and by he so be so-  
teth and blindeth their mindes, that of  
some errours hee breedeth moe: was it  
not a most great and horrible, bewitch-  
ing dementation or dooting, and blind-  
ding of theyr sences, when as inconti-  
nently the cittizens of Munster were  
drinen away from the simplicitie  
of Gods wo:rd, touchyng the Sacra-  
mentes, by wonderfull and subtyll  
sleightes iuglynges and deceiptes:

when

## Good and Euill Angels.

When it rariet those whome it would,  
and cast downe headlonge such persons  
eftson's out of moſte greuous errors,  
into more greuous, more heinous and  
more horrible error.

First, Sathan beſotted them with this  
error, y they baptised children twice, &  
ſo moſt greuously diſhonored this hono-  
rable Sacrament. This was the firſt  
ſtep vnto theyr diſtruction. After that  
with a certaine incredible and moſt ſai-  
ned hipocriſie did he blind them, ſo that  
the moſt godly and moſt honeſt perſon  
was reputed for a moſt wicked and  
moſt lewdeſt of others, except he would  
baptiſe children twice. The hearts alſo  
of certaine perſons hee ſo bewitched and  
blinded, that they thought themſelues to  
be, very Prophets. When as therefore  
hee had called and drawen them away,  
from the woorde of God, vnto thoſe  
theyr dreames, hee might for certainty  
promiſe himſelfe the conqueſt ouer them  
nay hee had all ready conquered them.  
And indeede thus far had that wolfe lea-  
red and lurked, being clad in a ſheepes  
ſkinne, boaiſting himſelfe to be a ſheep:  
But when thoſe errors which hee had

The errors  
of the Muna-  
ſterians.

C.i.

breat hed

## A Sermon of

breathed amongst them were thought e  
beleened to bee most certaine truth it  
selfe: When taking counsell with hym  
selfe, he doubted not, but that hee should  
throwe them headlong into moze ha  
nous and moze greeuous calamities,  
after that hee had so besotted them,  
that they could neyther feelee noꝛ vn  
derstande theyꝛ erroꝛs and his deceip  
tes and craftes. Forthwith, then,  
foughte hee and prouoked hee them,  
that, disanulling and deiecting the aun  
cient order of theyꝛ gouernment, they  
should institute a certaine strange oꝛ  
newfangled kingdome, yea and should  
kynge byppe tumultes, sedicions and  
sectes: that they should by violence, and  
iniurye take other mennes goddes, and  
substaunce from them, yet vnder cul  
lour and pꝛefence of the Apostles doc  
trine and theyꝛ examles. To the  
ende that they might wyth moſte cru  
ell toꝛment of death destroye all those  
which moſte slenderly resisted theyꝛ er  
rouꝛs, and dyd not forthwith allowe of  
this beastlynes in their murdering mis  
chiefes and wickednes. To the end they  
might vtterly set at nought all whole

Theyr  
greeuous  
calamities.

some



## Good and Euill Angels.

some and godly admonitions, and not regard or accept of any man that would teache them better. That they marry- ing many wiues, might fullfyll theyr wicked luste. That by and by they might slea and make hauocke of such as sought not to please them. Wherefore to the ende that they might walter and wallow themselves in all kynde of mischeces: yea tumble themselves in- to the sincke and quagmyze of filthynesse and wickednesse, and so perishe moste wretchedly. And this vndoubtedlye came so to passe. For when they had li- ued longe enough in Satrans thral- dome at theyr luste and pleasure. They receyued of their Master Condignum, primum, a delo and worthy rewards for theyr labour, such a one in deede as (acordinge to the prouerbe, frequen- ted amongst the Germaines,) Hangmen whippe sore and paye home.

For they themselves moste wretch- edly were oucrrun and many in theyr impienitencye and obstinacye (I greatly feare me blind) were slaine and so plun- ged both body goods good fame and soule into eternall daunger and distraction,

C.ii.

were

## A Sermon of

Sathan hol-  
deth Pa-  
pists fast  
bound in  
errors.

were not these horrible thinges? is not  
Sathan here a merueilous, a guileful in-  
snarer, a notable craftes maister in lies?  
That by his illucions casteth mankind  
into so great troubles, and so great cala-  
mities? Doth hee not also dayly in most  
horrible manner make blynde our ad-  
uersaries the most cruel and most spight-  
full Papists? Doth he not amongst them  
noyrishe & confirme horrible blasphemies  
against god? Doth he not mightily bold  
fast and beset them with his errours,  
that they can not by any meanes abide  
to heare the true and sincere gospell,  
and that they had rather heere the most  
byle, most filthy and most fabulous toies,  
then the scriptures of God? And yet they  
suffer whoredomes and other lusses and  
mischiefes to escape unpunished: But in  
the meane tyme such as beleeeve the gos-  
pell, and endeouour to direct theyr lyfe af-  
ter the rule & prescription thereof, those  
do they extremely persecut, hate, persue,  
teare in peeces with reproches & sclaun-  
ders, yea spoile them of theyr substance  
and with deuised torments do they vexe  
them. Is not this a worke of the deuill  
and a blindnesse of him that the most

mani



## Good and Euill Angels.

manifest & cleare scriptures are set be-  
foze the Papistes and by all meanes so  
expounded, euen as the true Catholi-  
que Doctors and Christians haue vn-  
derstood the same from the beginning,  
that they are compelled to confesse it  
to bee the woorde of God: And yet  
Sathan holdes them so Captiued and  
bounde in the chaines of mannes tra-  
ditions, that they are not afraied free-  
lye and openlye to saie, that they can  
not imbrace that doctrine of God, ex-  
cept fyrst the Pope and his Bishoppes  
doe like thereof and allowe the same. As  
if we laye against them, both kindes of  
the reuerende Sacrament, touching the  
body & blood of Christ, to be both mini-  
stred vnto the laye people, and also that  
Christ so ordeyned the same: and that  
Apostles in like maner deliuered and  
bled the same: and that it was so admi-  
nistred from the Apostles time, vntill  
the Counsell kept at Constance, 120.  
yeares agoe. When these thinges are  
layd against them, when they are byged  
with these matters, so that they can  
bring forth nothing against the, nor deny  
any of them: yet notwithstandinge to

No truth  
can make  
them yeeld.



## A Sermon of

Papists will  
not turne  
before the  
Pope leade  
the daunce.

yeelde vnto our opinion, to returne in-  
to the way, or to embrace the truth, they  
can not abide in any wise. So dooth  
Sathan keepe them fast bounde in er-  
rours, so hath he occupied theyr mind-  
es altogether, that they nothing passe  
vpon or esteeme those thinges, which  
Christ hath instituted, which the Apost-  
les and primitive Church haue obser-  
ued: But reiecting Christ with his A-  
postles and the true Church with a cer-  
taine great boldnesse, they doo vowte  
that they will neuer change theyr o-  
pinion and purpose, except that the  
Pope doe consent therunto. If hee  
shall authorize and commaund them  
to minister both kindes, then they may  
doe it lawfully: But if the Pope autho-  
rise no such thing, they may lawfully  
doe nothing lesse. Is not this a moste  
greuous blindness and wilfull ob-  
stinacy? Hee that in these so grosse er-  
rours, in so palpable ignorance mar-  
cketh not the workes of Sathan, his  
power and wicked bewitching where-  
with hee blindeth miserable men, hee  
as yet is bitterly ignorant of all know-  
ledge of God, and no man is able to pro-  
vide

## Good and Euill Angels.

vide for him, noꝛ to furder his wellfare.  
If so be that we would diligently pōder  
in minde the Epithets and names ob-  
serued and with which the holy ghost  
blaseth out and painteth out Sathan,  
in the Scriptures: wee should much  
more earnestlye and more circum-  
spectlye beware of hym. Christ calleth  
hym, The Prince of this worlde. Iohn.  
13. S. Paule in Ephes 6. calleth devils. Sathans  
names in  
the scrip-  
tures.  
Princes and rulers of the world, spiri-  
tuall craftinesse in heauenly thinges,  
oꝛ craftye spyrites vnder heauen:  
*mali spiritus*, that is euill spirites which  
doo caste theyꝛ syerie dartes at vs: vn-  
doubtedly it is horrible to heare, that  
Paule calleth those euill spirits Lords oꝛ  
uer the world, but he speaketh by experie-  
nce. For hee oftentimes wrastled wyth  
them: and therefore hee can not  
bee ignoraunt, what maner how mi-  
ghtye and how greuous entynpes they  
bee: Namelye whereas they holde  
faste the worlde, that is, unbelee-  
uers oꝛ vngodly persons bounde at  
theyꝛ luste and pleasure: And haue  
them enthyalled vnto them and that  
they

## A Sermon of

they beare rule in the worlde . That thing evidently appeared by his workes and mischeuous practizes . A man may see in the Evangelicall history euerý where , how wretchedly he tormoyled , bered and toꝛmented them , whose bodies bee possessed : with what violence hee holdes them , and how hee dꝛineth them whether soeuer hee will . A man may see how great tyranny he exerceysed in Iudea , how many he inuaded , & how he bereft them of theyꝝ wits and senses . Wee reade in the 13. of S. Lukes gospel , that a woman had the spirit of infirmitie 18. yeares and howe shee was so shronke together , that shee could not holde vpp her head at all . This woman (said Christ vnto her when hee had healed her) had Sathan bounde so many yeares . Hee is able to sende diseases vnto mennes bodies , hee is able also to stirre vpp and bringe amongst mankynde plagues , and other dyscommodities and calamities , as also fyꝛe impressions , hurtfull tempestes , battelles , sedicyons , spoylinges of countreyes and citties , with all maner of mischeeses ,

Sathans  
power permitted by  
God.



## Good and Euill Angels.

By what and how cruell meanes did  
he exercise that holy man Iob! When  
God had suffered this to be done vnto  
him, Satan forthwith brought vp  
on his familie and substance even a cer-  
taine huge sea full of all Calamities  
& hinderances. First by Satans insti-  
gation, the Sabeians violently rushing  
vppon his groundes, droue awaye his  
Bulles, Oren and asses, slaying his  
Seruautes also. After wardes a fyer  
becing by Satan caste downe out of  
the Ayre brent all Iobes Sheepe, Shep-  
herdes and Seruautes. Inconti-  
nentlye after that, the Caldeans wyth  
three furnished armies made an as-  
sault vppon his Cammelles, tooke  
them by force awaye, and smote his  
younge menne with the edge of the  
sworde. Besides these, when the  
sonnes and daughters of Iob, were  
receiued at a banquet in the house of  
his eldest sonne, and refreshed them-  
selues altogether with meate and  
drinke, hee stirred vp a most grie-  
uous and horryble tempest: So that  
a moste outragious wynde comming  
out

Iobes af-  
flictions.

Iob. 1. 2.  
& 3.

Gods holy  
Angels  
watching  
over the  
soules

## A Sermon of

out of the wilderness shaking and rending in peeces his house at all the foure corners thereof, ouerthwe cast downe and layde it flatte to the earth, with a most wretched downe fall killing all Iobes most swete Children. Hereupon a man maye see howe much Sathan is able to doe against vs, when God giues him leaue: which thing he doeth put in practise in his Iust but indeede secret Judgement and to vs altogether vnsearchable: were not these most greuous calamities which he brought vnto Iob? what coulde hee practise against him, more grienous, more cruell and more deadly enemye like?

Gods holy  
Aungels  
withstand  
Sathans at-  
tempt.

So woulde hee also haue handled vs, but that wee were protected and preserved of GOD by good Angels. Sometimes hee casting out of the aire balles of fyre, Raylestones, Thunder clappes, Lightenings and Stones, would make hauocke of, and destroy all thinges with fying and desolations. Sometimes hee woulde with ouerflowing waters drowne Cities, Countreys and people, and would practise such like as more mischeuous subuersions of vs.

## Good and Euill Angels.

hs. Howe manye and howe horrible  
slaughters and bloudie boyles theyres  
hee vp? That sodenly and vnlooked  
for, two or mo persons swelling toge-  
ther with scarcenesse and mischefe of  
minde so borne in rage one against an o-  
ther, that here, two, there ten, in that  
place twenty, and in another place thir-  
tie persons, are in one houre slaine, and  
put to foile with the sworde. Here of a  
truth raigneth Sathan, and when hee  
seeth so greate manslaughter, takes  
thereat greate pleasures, neither maye  
any publique shew be more ioyfull or  
more wishfull for him to see.

Not without cause, neither vnadui-  
sedly said Peter, be ye sober & watch ye,  
bicause your aduerfarie the Diuell goeth  
about like a Lyon roaring and seeking  
whom he may deuoure, whom resist ye  
beeing stronge, in faythe 1. Peter. 3. Hee  
sayeth not, the Deuill sitting bee-  
binde the ouen, sleepeth, but goeth  
about roaring, that is, is most in-  
tentive and watchefull towarde all  
occasions, neither is hee a wearied at  
any tyme. Undoubtedly, if Sathan had  
bene deade altogether, or if hee had  
bene

How we  
must resist  
Sathan.



## A Sermon of

bee so shutte and fast bound in any secrete place or deepe dungeon, that hee coulde neuer burst out of his chaynes and get losse from thence, then might we bee safe ynough, and then might we lawfully (as they say) sleepe soundly on both sides, with eche foote in eyther eare couched.

But in very deepe seeing he is an enemy such and so great, so mightie, so enuious, so spitefull, so bitterly swelling and enflamed, so treacherous, so cruelly, fierce, so craftie, so wylie, so changling so watchfull, so laboursome, so wicked and alwayes so nere our daungers, which nowe for a certaine space of yeres hath wonderfully exerceysed mankind, hath assaulted vs with all kind of weapons, and effrons hath circumvented vs with one or other subtile snares: Neither is he once tyered nor a wearied at any time, but walketh vp and downe, and, shall walke vp and downe lyke a Lyon rozing, and being thorowly enraged, seekes none other thing, practyseth nor imagineth any thing else, then to swallow vp and deuour mā: That is to saye to consume, tread vnder foote, destroy

## Good and Euill Angels.

destroy and vtterly to extinguishe all  
mankinde in bodye, soule, good name  
and worldy substance. These things  
sith they so be, vndoubtedly we may not  
 sleepe so soundly and become so sloth-  
full and so sluggish. When wee sleepe,  
he sleepest not, but watcheth most cir-  
cumspectly with eyes alwayes first to-  
wardes some occasion, that hee maye  
steale vppon vs, when we are so slee-  
pie sluggish and so carelesse. Hee is in  
euery place, yea hee is neere and a-  
mongst vs, even in the very secret pla-  
ces of our houses, neither steppes hee  
once an nail breadth from vs, and as-  
saulteth vs by diuers and wonderfull  
meanes: this man by this meanes, and  
that man by that Hamme and warlike  
engen of temptation (as it may agreea-  
bly serue with his name) doth hee trye  
men.

For hee is called Tentator in Latin,  
which, (in Englishe, Math. 4.) wee  
reade to be, a Temptor to euill. If  
hee cannot cast thee headlong into this  
mischiefe, hee frameth other engynes  
to cast thee, into an other. In thy  
house and families stirreth hee vp  
backbyttings,

## A Sermon of

Sathas en-  
mity to-  
wards ma-  
trimonial  
vnitie.

backbitings, strifes, hatreds, enuie,  
contentions, discordes, and bzailes, yea  
and euen to hinder also thy prayer, is be-  
present. If he see, that man and wife doe  
agree well together, and y there is loue  
mutuall and beneuolence one towarde  
the other, he is by and by present. he  
doth all that he can, he watcheth at eue-  
rie inche, and this one thing without  
ceasing plyeth he, euen vtterly to se-  
quester and seporate mutuall concozde  
of mindes amongst maryed persons.  
Where as if they become carelesse, and  
sleeping, & be not diligently exercised in  
prayer, nor give theselues to watching,  
Then of one onely little worde some-  
what more angry, and heard to be bozne  
with, at vnwares slipping from the hus-  
bande or the wife, so great hatred, dis-  
corde, and discention of mindes stirre  
he by betwixt them, (and the same  
is he able dayly more and more so  
greatly to encrease,) that now and  
then they being the one against the other  
so enraged w extreme and deadly cruelty  
of hatred, do either make vtter breach of  
matrimoniall fidelitie, and procure di-  
uorcement of themselves, or else passe o-  
uer



## Good and Euill Angels.

ner al the whole tyme of their wedlocks  
in this bitternes, Discention, and ver-  
ation of mindes: sometymes he casteth  
downe, the husband, and sometimes  
the wife into the sinne of adultry. In  
Citties and townes he hath rayled his  
power to moue seditions and tumults a-  
mongst subiects against their Magistrats.  
Did hee not till within these seauē  
monethes for the space of xij. yeares be-  
fore, procure y<sup>e</sup> bzoile of y<sup>e</sup> base and Rusti-  
call sort, that euen at one tyme almost,  
those sedicious persons in Algauiā, in A-  
cromō, & those which inhabited vnto the  
wood Hircinia, as also they in Sweden,  
in Alsacia in Brisgoia, in Francia in Thu-  
ringia in Saxony & other places, did rise  
vp against their ordinariē power of Go-  
uernment: In the Church he soweth his  
seede, he sendeth forth peruers erroneous  
fanaticall & besotted persons with false,  
vngodly and pernicious opinions: which  
may seduce y<sup>e</sup> rude minds of y<sup>e</sup> vnskilful  
cōmō people, & procure græuous offēces,  
euen as Christ describeth him .Math. 13.  
When y<sup>e</sup> Gospel is taught (yet scarce dili-  
gētly enough) neither y<sup>e</sup> men receiue dis-  
gest & cōceiue y<sup>e</sup> same w<sup>th</sup> such deuotion,  
promp.

Sathans  
practise in  
forein col-  
tries.

## A Sermon of

What time  
Sathan  
watcheth  
to worke  
his mis=  
cheefe.

promptitude, and gratitude of mindes  
as it ought to be, then easilie and forth-  
with is he able to plucke out and roote  
out of our heartes that wholesome seede  
of the Gospell, that men should not be-  
leue the same and obtaine saluation,  
like as Christ himselfe teacheth in .8.  
Luke, Of the seede falling nere vnto  
the hie way. He is able to intangle and  
drow the quite away into y<sup>e</sup> company of  
Icude persons, which when they haue  
defiled thee with their disease, are able  
with their infection so to corrupt thee,  
that there shall neuer be any hope of re-  
couerie in the afterward: And that all  
this labour shall be lost in the twink-  
ling of an eye, yea all diligent careful-  
nesse, and carefull diligence which pa-  
rents bestowe and imploy vpon their  
Children, in bringing them vp, instruc-  
ting and informing them, is all to no  
purpose. By lyke contagion, sayth the  
verity in Iohn .13. did the deuill put into  
the heart of Iudas, to betray his maister  
Christe.

This ought we rightly and diligently  
to consider and not slenderly to regarde:  
That Sathan is so nere man, that in  
eache



## Good and Euill Angels.

neere vs, yea euery where layeth bes  
snares for vs, watcheth ech where, and  
is redy to all occasion, that with so great  
power, such craftines, so wonderful, so  
subtill, and so wily deceipts or illusions  
he is able to cast man seduced, headlong  
into sinnes: and when he hath once pos  
sessed his heart, and infected it with one  
myschete or other, he is able out of one  
mischeife to cast y same person into ano  
ther, far more greuous more horrible,  
and more wonderfull. Let that be al  
wayes considered in our mindes, and  
let it not slyp out of our memozy which  
S. Paule sayth. Ephe .2. That euill  
Spirite dwelleth in the Children of Dis  
obedience.

Neither violently draweth he the vn  
godly ones alone out of one mischief in  
to an other, but hee can even binder  
& stay the very godly persons, that they  
the lesse shall be able to finish any godly  
or holy worke begon, and not such with  
expedition & care as they otherwise both  
ought and would doe: except they bende  
themsclues continually with prayers a  
gainst those his snares or deceits, and ex  
cept they diligently & dayly be watchful.

Sathan hinc  
dereth  
as vwell the  
godly as  
the vngod  
ly



## A Sermon of

For, they are oftentimes hindered and  
for slewed eyther in preaching, or in  
writing, eyther in reading, or in pray-  
ing, and in other good and holie worke.  
The which thing Saint Paul himselfe  
confesseth. 1. Thessa. 2. where he sayeth,  
That he wold once or twyce haue come  
vnto them, but Sathan did let him. If  
Sathan were able to hinder or with-  
stand the same so thise excellent Apo-  
stle, him so highly illuminate, the man  
so godly and so spiritually rapt vnto the  
heavens, that hee might the lesse make  
perfect or finish the godly worke which  
hee had purposed with himselfe. What  
is he not able then to doe in vs, which  
withstand Sathā so slouthfully sleeping,  
with so slack an arme and so negligent-  
ly? Doe not we oftentimes determine  
with our selues that wee will receyue  
the bodye and blood of Christ, the  
next Sundaye following, from which  
purpose yet Sathan oftentimes calles  
vs backe, putting I knowe not what  
cogitations into our heartes, and ca-  
sting betweene vs and home diuerse  
impedimentes: that nowe man thinkes  
hymselfe scarce fitte or ready there-  
fore,

## Good and Euill Angels.

and soe, another tyme hee is with one or  
other busynesse or cares intangled and  
ouerlaped, and so for a long tyme toge-  
ther is withdralen from his former  
purpose.

Comes it not often times to passe,  
that when we are prepared vnto prayer  
or vnto due giuing of thanks to God,  
for his inestimable and innumerable be-  
nefites and giftes bestowed vpon vs, or  
addresse our selues to reade the holy  
Scriptures, that then that olde Serpent  
oftentimes by wonderfull meanes, iner-  
minous impediments diuers and strange  
cogitations, cares and hindrances cal-  
leth vs away from that purpose of mind  
so as now and then we let slippe a whole  
day together, and not once visite the  
wordes prayer.

What needes many wordes. Sathan is  
not onely the Enemie of God, but also  
even to extreme most cruell & deadly  
hatred pursueth man the excellent and  
bewtyfull Image of God, as Basilus  
magnus sayth.

He is and remaineth and for ever shal  
remaine that same, our insatiablen, yea  
and most deadly enemy, which with

D. J.

mis.

Sathan  
both Gods  
enemie and  
mans.

## A Sermon of

mischēse folloves vs hard at our hēeles  
 or with tooth and naile holdes them fast  
 neither shall he make an end of seducing  
 mankinde, and of bzinging all maner  
 calamitie and mischēse to our bodyes  
 soules & goods, vntil such time as Christ  
 at the very last iudgement shall throw  
 him downe headlong into the bottom  
 lesse pitte of hell. And therefore, that  
 is needefull that we defend vs against  
 his snare, suggestions and enterprises,  
 yea at every moment to beware of him,  
 and as fully furnished to stande to him  
 in the front of the battaile, lyke as S.  
 Paule saith in .6. Ephes. carefully and di-  
 ligently admonishing vs, as also tea-  
 ching vs with what weapons and with  
 what compleite harnes, furnished a Chris-  
 tian Souldoyour may defende himselfe  
 against this enemye. Stand fast there-  
 fore (saith he) with your loins girt round  
 about wyth veritye, and putting vp-  
 pon you the brestplate of righteousness,  
 and your feete shodde, that you may  
 be prepared vnto the Gospell of peace,  
 aboue all taking to you the shielde of  
 faith, wherby you may be able to quēch  
 all the fierye dartes of that wicked  
 spirite,

With what  
 armour and  
 weapons we  
 must wyth-  
 stand Sathā  
 & his An-  
 gels.



## Good and Euill Angels.

spirite, and put you on that helmet of  
saluation, and gird you with that sword  
of the spirite, which is the word of God,  
in all prayer and thanks giuing, praying  
wayes in the spirite, and there vnto  
watching with all constancie and suppli-  
cation for all Saintes. &c. We vnderstand  
here how diligently and how carefully  
his faithfull old beaten and neuer wea-  
ried souldiour of Christ S. Paule admo-  
nisheth vs, with what armour hee sen-  
teth vs, with what trompet sounde hee  
irreth and encourageth vs valiantly to  
resist this enemye. This cherefull blast  
his exhortation so earnest, so instant  
and so vehement, is truely able to  
monish and teache vs, that it is nei-  
ther any slender or trifeling charge per-  
taining to vs, neither yet that wee  
shoulde thinke it a slender wastling or  
as it were a certaine collusion, but y<sup>e</sup> it is  
a most scarce fight and y<sup>e</sup> same which we  
must perpetually abide the bickering of,  
being we haue so mighty an Enemy bur-  
ning with so great hatred towarde vs,  
inflamed with so greate wrath against  
vs, and furnished with so merueilous de-  
uils & a thousand futtle sleights, bræfly

## A Sermon of: 5000

such one and so mighty that no strength  
of man are able to preuaile against him,  
in so dangerous and greuous a battaile.  
But the Scripture giues vs (being vne-  
quall in power to him) both comfort &  
encouragement against the enimie, so  
much as pertaineth vnto our strength:  
Which holy word witnesseth that Christ  
our redeemer conquered this world, and  
that his head was broyled and broken in  
pieces by Christ. Truly this our Eni-  
my is strong and mighty of power, but  
Christ is stronger and mightier of po-  
wer then he. This Christ enuironeth,  
and defendeth vs, with his good Angels  
which do protect and preserve vs against  
Sathan and all his euill Angels.

Colloſſ 2.  
Genel. 3.

Christ with  
his Angels  
defend vs  
against Sa-  
than & his.

And first we must here knowe, that  
God indeede without any meancs, or  
gan or instrument is able of himselfe by  
his owne power, to preserve and main-  
taine all thinges, euen as hee made  
all Creatures without helpe or assistant  
ayde of any Creature, and now fostereth  
and preserveth the same so created:  
but it seemed best vnto his infinite wis-  
dom. in government and rule over crea-  
tures, to commit this world, and those  
thinges

## Good and Euill Angels.

things which are in the worlde, vnto holpe Angels, to bee preserved and kept.

Therefore it is the ministry, office, and worke of Angels, first, without ceasing perpetually to prayse the Maiestie of God, to preache his worde and glorifie this our God therein, which thing we learne and perceiue out of the 6 cap. Esay, where as the Angels Saraphin cryed with a loude voyce one to another and sayde: Holy, Holy, Holy, Lorde God of Sabaoth, all the earth is full of thy glory. They are also the Ambassadors of God, in chiefe and more speciall causes and affaires betweene God and men, to reuailer and manifest the ready good will and clemencie of God towarde men: euen as Gabriel foresignified vnto Daniel, the former coming of Christ into this world, and the time appointed. Also the same Angel brought downe from heauen, vnto the blessed virgin Mary, that diuine and excellent tydinges, that shee shoulde bee the mother of Christ, and that she shoulde bring forth the saviour, vnto the worlde. And they haue euen amongst vs and within vs

The ministry, office and worke of Angels appointed by God.

Daniel. 10.  
& 11.

Luke 2. Ca.



## A Sermon of

their ministerie and function, with great faith and diligence doe they guide, direct gouerne and defende vs: They are present with vs, helpe vs euery where, prominently take care of vs, and doe obtaine for vs all thinges tending to the glozy of Christ, and euen reconcile him vnto vs, doe instill and beate into our mindes his holy will, ye doe call vs away and plucke vs backe from al those sinnes and vices which God hath forbidden vs, and which he abhorreth.

Good Angels ministering Spirites,

For that cause. S. paule, 1. Heb. describeth good Angels on this maner. Are they not all ministering spirites, which are sent forth into the ministry for their sakes, which shall be heyres of saluation? Here we learne that Angels are Ambassadors and Messengers sent from heauen, euen from God vnto true believers, to serue and attende vpon them, and in al assaies to be present with the, to succour them, helpe them, and to preferre the good enterprises, studies, and godly actiōs of them, which shall be made partakers of the inheritance of eternall life. For, this is their chiefe and most seruent prayer, that we may by and by

be

## Good and Euill Angels.

be conuerted from euil and vngodly life,  
and repent vs vnto better and more pro-  
fitable amendment, and that we should  
abide steadfast in the truth, & they do in-  
finitely reioyce, when we are conuerted  
from sins vnto God, which thing Christ  
himself saith in. 18. Luke. Here are their  
hearts manifest knowen to vs, how sin-  
cere, howe godly, how wellwilling and  
how ready they are to doe vs good, yea  
how feruently they loue vs, & how faith-  
fully they embrace vs.

O, that wee could see with corporall  
eyes with how firme & strong safeguarde  
and succour of his Angels God guardeth &  
preserueth defendeth and protecteth vs  
from all dangers whereunto we should  
otherwise runne headlong: were it not  
that God protected vs with his Angels,  
(good God) with how greuous hazardes  
shoulde wee bee ensnared and distressed.  
How little helpe in our selues or else a-  
ny where might we finde, how shoulde  
we be perplexed, how should we be tor-  
mented, how most miserable of all crea-  
tures should we become: For by nature,  
wee are fainthearted and fearefull sillie  
soules, and wee are alwayes afrayde,

Gods pro-  
tection of  
his elect by  
his good  
Angels.

as

A Sermon of 1000

as if we still should feele some imminent  
danger towards vs. Lyke as we see in  
the mynistry of that Prophet Eliseus.  
Whiche king of Siria had with his host  
besieged the Citie Dothan, being ready  
to take Eliseus captiue, the seruant of E-  
liseus saw the Citie beset with Enimies,  
4 Kings .9. saying: Alac, alac, alac, good Master,  
what shall we do: but he answered: be  
not affrayde, for there are more with  
vs, than with them. And when Eliseus  
had prayed, he saide, O Lorde, open the  
eyes of this Child, that he may see: and  
the Lorde opened the Childes eyes, and  
he sawe, and beholde the hill was full of  
horses and fiety Chariots round about  
the place where Eliseus was.

These Angels were protectors & saue-  
gards of the men, which serued y<sup>e</sup> Pro-  
phet, and they preserved him from the  
Enemie, God so commanding them.  
So lyke wise also with vs and rounde a-  
bout vs, there are alwaye holy Angels  
nighes and dayes protecting and kee-  
ping vs, least we should be hurt by Sar-  
than, and wicked men his members.

Which thing, Dauid acknowledgeth  
in 34. Psal. with great thankfulness, thus  
singing.



## Good and Euill Angels.

Anging. The Angell of the Lorde pitcheth his tent about them that feare him and deliuereth them. And the same thing Good An-  
doe wee dayly proue to bee true in our gels defend  
selues. So ofte as it chaunceth that I godly a-  
when we are in iourning to any place voyding  
whereas (we not knowing and ignorant their dan-  
thereof) it is full of daungers, and all gers.  
things are contrary to our purpose;  
where we had beene endamaged and in-  
fured, had not God by his good Angels  
called vs backe and forewarned vs by  
putting into our minds this cogitation,  
That by changing our minde and pur-  
pose we goe not to that place pretended  
of vs: so as afterwards we are compell-  
led to confesse, how we haue that day es-  
caped and eschewed a most greate cala-  
mitie and inconuenience, by the faithfull  
and diligent preservation and care of  
Gods holy Angels ouer vs. And so often  
as we stricking fast in most greuous and  
most present daungers, are wonderfully  
deliuered beyond all our hope & the hope  
and opinion of others: So that euery mā  
may be enforced to acknowledge & cōfess.  
y we haue not escaped nor are deliuered  
by māns power oz wisdom in any case.

Caesar

## A Sermon of

Hierusalem  
deliuered &  
her enemies  
slaine by  
gods An-  
gels.

Cæsar or the king of Assiria called Zenacherib had besieged Hierusalem with an hoaste of .185000. men: and king E. zekiah by reason of the small number of men which hee had within the Citie was far vnequall & of power more feeble in respect of the king of Assiria: But neuerthelesse yet, hee deliuered his people from all violence and iniurie: For, God sent his holy Angell which in one night slew the same huge multitude of men, the hoast of Zenacherib so that in the morning early all places were full of dead bodyes, as it appareth, 4. Reg. 19. And what iniuries and calamities would not that most pestilent enimie bring as well vnto Mothers as infants, but that good Angels preserved the infants and their Mothers: Infantes and Childezen myghte fall into the waters, yea into the fire, and might chaunce into many other perrils, were it not, that **G O D** sauegardeth them with his good Angels, which for this purpose are ordayned of God, to haue faithfull and perpetuall care ouer vs, like as Dauid in the .90. Psal, singeth. He hath giuen his Angells charge ouer thee to keepe

## Good and Euill Angels.

keepe thee in all thy wayes & to beare thee in their armes, y<sup>e</sup> thou dash not thy foote agaynst a stone. But what Sathā can doo how great his power & strength is, God now & then sheweth vnto the world; suffering Sathan sometime after his owne luste to bring vpon the world some hinderance & calamitie, to worke many troubles, sometimes raising seditions & sometimes murders. And therfoze god suffers y<sup>e</sup> same, to the end we might take heed and beware of him the more diligently, that we may liue in greater feare of God, and not sleepe in sin as euen carelesse and gaping after the same. For when as good Angels by the secret iudgment of God do euen for a moment forsake and not saugard vs, by and by is Sathan then present, and worketh injury towarde vs by all meanes that he may, after his owne lust, and perfozmeth his worke agaynst vs, he either violently casteth Childezen into waters, or fyre, or giues them knives wherby to hurt the. And the ingratitude or sin of their parents sometime do deserue this, that Sathan haue some sufferance hereunto. In our time not farre hence was a certaine young



## A Sermon of

A mayde  
possessed  
& by Sathan  
drowned in  
this authors  
time.

young Mayden possessed of a diuell. For  
which mayde when during a certaine  
season publique prayer was made, Sathā  
surseased in her: so as he was thought to  
haue then gone out of her againe, and  
therefore did hee this, that hee might  
drowne her, before that publique and  
common prayer should be made for her.  
For when both by gestures and wordes  
she made not any signification as if she  
had been long possessed, and had remp-  
ted carefulnesse and doubtfulnesse from  
all persons, and had made them secure,  
she sayd she would goe wash her handes  
at the little riner which ranne by that  
house: whether, when she came, by and  
by Sathā caried her & cast her headlong  
into that palce, wheras was a most deep  
streame, and so in the twinkling of an  
eye drowned her, which thing many me  
amongst vs do know. These and such  
lyke calamities deserue we often times  
by our ingratitude. when we render  
not thanks vnto God our most merci-  
full father, for that excellent benefit of his  
Angelicall helpe and sauegard.

Therefore know yee and dayly teach  
yee and admonish your childezen, that mā  
kinde

## Good and Euill Angels.

kinde is so beloued of our God, that hee  
hath appointed & giue vnto every one his  
Angel which may protect and direct him,  
euen from his mothers wombe. For  
Christ saith in this daies Gospell. The  
Angels of them, &c. Whereby hath the  
Catholique Church alwayes beleued  
actording to the Scriptures, that eche  
one hath his owne proper Angell, as his  
ouerseer, Scholemaster, guide and pa-  
stor, which may direct and order our  
lyfe. Touching which matter reade  
Basilus magnus his booke de Spiritu  
Sancto.

Mankind so  
beloued of  
God that he  
appointed e-  
uery one his  
Angels.

And first Gods worde teacheth vs  
that Kinges and Princes haue their pe-  
culier Angels present with them and  
protecting them. For Daniel heard the  
Angell saying: And now am I come  
forth to teache thee, and that thou maist  
vnderstand. Againe. Acts 12. when Peter  
went out of prison vnto a certaine house  
and had knocked at the doores, and that y  
maide of that house named Rhoda had  
tolde them how Peter stood at the doores. S. Peters  
the congregation of Christians which  
prayed in y house thought & saide it was  
Peters Angel. Out of which words may

Kings &  
princes haue  
their peculiar  
Angels.

Daniel. 9.

S. Peters  
Angell.

easily



his peculyer Angell, and therefore all true Christian men haue his proper Angells. And therefore in euery place also when wee are by our selues and without moderators, it becometh vs to bee chaste, chamefast and modest, as wel in wordes as in gestures, in honoꝝ of those good Angells y<sup>e</sup> wee offende them not as Paule .1. Cor. 11. teacheth, that women should haue their heads couered & closely attired, in the Church, by reason of the Angells, which are enioyned & giuen vnto vs, that they may alwayes and in all places gouerne vs, comfort vs, defend vs, teach vs, be present with vs, & helpe vs. In our childe byrth, in our toyrneyng, in all things and in all dangers, foꝝ all our lyfe long, euen vnto the finall ende and laste parte playing of the race of our dayes, yea euen vntill the absolute and full saluation and glorification of vs. Touching which matter let vs geue eare vnto moꝝe testimonies of the sacred scriptures.

S. Paules rule.

In Acts Cha. 11. Peter was bound in the prison with two chaynes & was diligently and carefully kept & watched of the souldiours, least hee should escape away



## Good and Euill Angels.

way. But what hapned: when Peter S. Peters  
slept in the night, the Angell came to Angell the  
him and sayde: Arise by and by and 2 time.  
straight way the chaynes fell from hys  
bandes, and the Angell brought him  
loose out of the prison, and so the Lorde  
by his Angell deliuered hym out of the  
bandes of Herod.

In. 5. Acts, when the chiefe Priests  
with the Saduces at Ierusalem had taken The Apo-  
and cast the Apostles into prison, the fles An  
Angel of the Lord in the night, (the doers gell.  
of the prison beeing open,) brought out  
thence the Apostles, commanding  
them to preache the Gospell vnto the  
people.

Math. 1. Cap. The Angell shewed Io- Marias An-  
seph in his sleepe, that Mary should bee gel.  
with Childe not by man, but by opera-  
tion and power of the holy Ghoste, and  
renailed the Chyldes name, also, which  
shoulde bee giuen him, viz: Iesus. Also  
Math. 2. The Angell againe warneth  
Ioseph to flye with the childe and his  
mother into Egypt. And when Herod  
was dead the Angell againe came to  
Ioseph warning him that he should re-  
turne home out of Egypt into the land

## A Sermon of

The Sheep-  
herdes An-  
gell.

Luke. 22.

Christes  
Angels.

Lots An-  
gels.  
Cornelius.

Lazarus.

Angels at  
the last day.

of Israell. The Angels also brought the tydings of y<sup>e</sup> Gospel of Christ Iesus, vnto the shepheards, with great ioy. Luke. 2. And when Christ was risen frō death to lyfe, they bare witnesse of this resurrection, and were scene of those women. Iohn. 20. Also Luke. 22. when Christ was vpon the Mount Oliuet in great anguish for our sakes the Angels appeared vnto him cheering and comforting him. In Genesis .19. Two Angels brought Loth out of Sodom, to the ende that he should not be burnt with those wicked and vngodly persons. In. Acts .10. The Angel of God signified vnto Cornelius touching Gods grace and fauour, and bids him send for Peter out of Ioppa Luke .6. The holy Angels looked for the soule of Lazarus, and caried the same passing out of his body into Abrahams bosome.

Undoubtedly this is a faithful defence and diligent keeping, that the holy Angels both in our lyfe and at our death are so diligently present with vs, and do also cary away our soules vnto their rest.

Againe in the last day shall Angels come with a great sound of the trompe, and shall gather the elect from the four windes,

## Good and Euill Angels.

windes, from the height of the heauens vnto the vtmost bounds therof. Mat. 24.

So also doe holy Angels attend and be present with vs, all the whole course of our life tyme, vntill they carry vs altogether both bodies and soules vnto our Lord Christ. Neither are you ignorant how diligently and feruently in the Historie of Zacharias, The Angel of God prayed for the Citie of Hierusalem, & for the Citie of Iudah, That God would be mercifull vnto them, seeing it was then the Lxx. yeare of their captiuitie. And I praye you (touching our selues that I may now speake) howe oftentimes for these xlii. yeares had we come into greatest calamities and dangers of our liues and goods, but that God by those his good Angels withstood & vtterly destroyed so deadly and bloody counsels, enterprises, practises & mischeuous imaginations of our aduersaries against vs, & so better to had and doth defend vs.

But here a question is asked, when as good Angels are without ceasing attendant vpon vs, whether also they are with faith & inuocation to be honoured by vs: Whether wee ought or may repose our



## A Sermon of

Whether  
Angels are  
to be wor-  
shipped or  
no.

confidence in them, call vpon them in our necessities, and craue helpe of them. In y<sup>e</sup> Papedome (as ye know) that is obserued, & peculier temples or Churches are also builded for them, and dedicated vnto them. But this honour was both vnprofitable and vngodly, instituted and deuised by mans meere elction and good intention.

The Scripture teacheth vs, that we must not repose our hope and confidence vpon any other, but vpon one onely and true God, and that he onely is to be called vpon in necessities, as in deede the true and most assured helper in al euils, lyke as we learne in the .1. and .2. commaundement. And the Scripture saith Ieremy. 17. That he is blessed which putteth his trust in God. Againe, Dauid saith in his .77. Psal. The childrē which shall bee begotten, and shall arise, shall declare vnto the Children, that they put their trust in God, and not to forget the worke of God, but searche foorth his commaundementes.

But hearken, what (as touching inuocation of Saintes, the godly ones in the Church for a thousand yeeres, haue helde

## Good and Euill Angels.

helpe opinion: Least yee sarmeise that I  
teache you in this behalfe any newe in-  
vention.

¶ Saint *Augustine* writing vpon  
the .96. *Psalme*, saith  
thus.

**A**nd giue care (saith hee) as tou-  
ching holy men, which are like  
vnto Angels. Whē thou findest  
any holy mā, the seruant of God, If thou  
wouldest worship and honour him for  
God, he forbiddeth thee: He will not ar-  
rogate vnto him Gods honour, He will  
not be as a god vnto thee, but vnder God  
with thee. The holy Apostles Paule and  
Barnabas, did this: They preached the  
word of God in Lycaonia. When they  
had done miracles at Lycaonia, the Citi-  
zens of y<sup>e</sup> countrey brought vnto the sacri-  
fices & would haue sacrificed vnto them,  
calling, Barnabas Iubiter and Paul, Mer-  
cury: But they took no pleasure in that,  
D<sup>d</sup> would they not peraduenture there-  
fore any sacrifices should be offered the:  
because to be compared themselves vnto

The do-  
ctrine and  
opiniō of S.  
*Augustine*  
concerning  
Angels not  
to be vvor-  
shipped.

Acts. 13.

## A Sermon of

Diuels they abhorred the same? No, but because they abhorred that Gods honour should be given vnto men, their wordes declare the same, wee suspect them not. For the reading of the same booke followeth and declareth, how they wared angrie therewith. Then Paule and Barnabas rent their garments, and said, Men & Brethren, what doe ye meane? Euen we are also mortall men, like vnto you.

Ibidem.

He cyteih  
honour  
doun to  
the apostles  
which the  
selues re-  
prehended.

Marke ye well then (saith S. Augustine) after what sort god men do forbid them, which would worship them as it were Gods, and rather desire y one God be worshipped, one God be honored, also that vnto one God sacrifice be offered, & not vnto them. Euen so all holy men or Angels doe seeke his glory whom they loue. To the worship of him, to the invocation of him, to the contemplation of him, doe they endeavour to bring & make zealous all them whom they loue: him do they preach vnto them, and not them selues, because they are Angels, and because they are souldiers, they cannot seeke for the glorie of any other but of their graund Captaine: for if they seeke their owne glory, they are condemned

Good men  
honour  
God the  
creator and  
not Angels  
creatures.



## Good and Euill Angels.

as Tyrants. Such a one was the Diuel  
and diuels that is, his Angels : he tooke  
vpon him honour due to God, and gaue  
the same to all Diuells , and filled the  
Churches of the Pagans with this ho-  
nour: made them beleue in grauen Ima-  
ges, and perswaded them, that those sa-  
crifices were offered vnto him. Had it  
not bene better for them to haue wo-  
shipped holy Angels, then Diuels? They  
answere, we worship no wicked Di-  
uels: whom yee call Angels, them wee  
worship, the powers of the mighty God,  
and misteries of the great God. Would  
to God, y you were disposed to worship  
thē, you should of thē easily learne, not  
to worship them. Hearken vnto the An- Apoca 22,  
gell which teacheth concerning the same  
matter, he taught a certaine Disciple of  
Christ, and shewed him many myracles  
in the Reuelation of Iohn. Vnt he the  
same Iohn, after a certaine miracle of a  
vision shewed vnto him, was a frayde,  
and fell downe at the Angels fete. And  
that Angell, who sought not any thing  
but the glory of his Maister: sayd, Arise,  
what doest thou, worship him, for I am  
thy fellow seruant and of thy bretheren.

S. Iohn re-  
uerencing  
an Angell  
which yet  
refused the  
same.

¶ iii.

¶ What

## A Sermon of

What then my brethren? (saith .S. Augustine) Let no man say I feare least the Angell be angry with me, if I worship him not for God: Then is he angry with thee, when thou wouldest worship him. For he is a good Angell and loveth God. Thus farre saith Saint Augustine, in Psalm. 96.

¶ The same Doctor in his booke  
*De vera Religione* Cap. 55.  
hath these wordes.



Angelos honoramus Charitate, non seruitute. &c. Wee honour the Angells with loue and not seruice. Neither do we build them Churches: For, they will not haue themselves so honoured of vs: Bycause they know that euen we our selues, (if we be good and Godly persons,) are the temples of the mightie God. Truly, is it written therfore, that man is forbidden of the Angell, not to worship him, but one God, vnder whom he was euen fellow seruant of him. These also are S. Augustines wordes which as yet the Catholique Church hath not reiected: For they

1 Cor. 3.  
2. Cor. 6.  
Ephes. 2.  
Acts. 17.

## Good and Euill Angels.

they are grounded in the Scriptures, or with most firme testimonies of Scriptures established, as you heere. Although the aduersaries, notably, nay! wickedly cloake & covertly deale w<sup>th</sup> these words of Augustine. And surely they are wise, when they indeuour to maintaine that their vngodly error, hereby. For these words doe discover their error, and do reprove them of wickednes and vngodlynes. The Scripture teacheth vs, that there is one onely Mediator betweene God and vs wretched mankind: namely Iesus Christ, vnto whom in al necessities we may runne for succour. By whome with confidence wee maye haue accesse vnto the father. Ephes. 2. And by whom wee ought to looke for assured helpe of the father. What then goe wee about, what mischeefes moue vs, what vngodly curiositie compelleth vs, that wee are not contented with the word of God and sacred doctrine in the rule of our faith & Religion.

But this must we know. That Angels entyrelly and from our hearts are to be loued of vs: as our watchmen or safekeepers and speciall friendes, and as our

coheyyes

Doctrine of  
the Scrip-  
tures.



## A Sermon of

How An-  
gels are to  
be loued  
of vs.

How thank-  
full we  
ought to  
be vnto  
God for  
his Angeli-  
call preser-  
uation.

coheyyes of eternal saluation : And that  
w<sup>th</sup> their ministry of preaching in God.  
The same God our most gracious & most  
louing father is in them to be prayſed, &  
glozified. And that vnto him we ought  
to render ſpeciall and perpetual thanks,  
foz ſo wonderfull and euerlaſting bene-  
fits: Foz that (vnto vs wretched ſinners  
which are inforced all our life long to  
dwell in this wicked & vngodly world,  
amongſt Devils and y<sup>e</sup> members of Sa-  
than, ſwozne againſt vs & altogether ad-  
dicted vnto him,) hee hath vouchſafed to  
deliuer and enioyne ſo firme, ſo ſtrong  
defence and helpe, of moſt noble Angeli-  
call creatures, to be preſent and ready at  
hand with vs, euen from our mothers  
wombe vntill the end of our life, which  
may defend vs, helpe vs, gouerne all our  
actions, and moderate our determinati-  
ons and enterpriſes, whereby they may  
attaine vnto a happye and bleſſed ende.  
And y<sup>e</sup> in the laſt day they may at length  
bring vs vnto Ieſus Chriſt our Lord and  
God. Foz if by duty we ought to render  
thanks vnto God in his creatures which  
foz our ſakes he created and preſerueth:  
howe much moze ought wee to render  
thankes

## Good and Euill Angels.

thanks vnto him for the ministry and helpe of his most excellent creatures Angelicall?

Wherefore you shall doe very well to  
teache and admonish your children and  
families diligently: both early and late,  
with great godly zeale and deuotion of  
mind, & in most reuerēt maner, to reder  
thanks vnto our faithful God, for all his  
blessings: but chæfly and specially for y  
helpe and sauegard Angelicall. And that  
they may diligently pray, that he would  
auert, withold, and call them away, e  
uermore on the daye time & in the night,  
by those his heavenly Messengers & Mi  
nisters those good Angels, from their  
sins: And that he would bouchsafe mer  
cifullys to protect & pserue them from  
dangers of body and soule, whereinto e  
uill Angels indeuour to cast the downe.  
This thing to doe, our most merciful  
Lorde and God Jesus Christ  
graunt who be blessed  
for euer. A.

VRBANVS men. RHEGIVS.

FINIS.

A



## A Prayer.

A Prayer vnto God, for the assistance  
of his Angelicall Powers, in the  
prosperous preservation of  
this our mortall race.



Psal. 104.

Almighty and eternal God  
which by thy worde and  
holy spirite hast created all  
things in heauē, in earth  
and in the waters vnder  
the earth, visible and invisible. Which  
by thy holy Prophet Dauid art said, To  
make Angels thy Spirites: And thy  
Ministers a flaming fire. Signifying  
thereby, that for the good Children of  
God, thou ordainest good Angels, & for  
the wicked of this world thou ordainest  
euill Ministers, to make them to know,  
that thou hast power onely to saue or  
consume, whome, where and when thou  
wilt. I a most sinnefull soule the Child  
of Adam by sinne subiect to thy wrath,  
but in thy sonne Christ Iesus by his re-  
demption and merite the adopted Child  
of grace, doe humbly and partly beseech  
thee, for the same thy sonne Christ his  
sake my Redemer, by thy holy Spirite  
to



## A Prayer.

to regenerate and illuminate my soule, to  
purifie my heart and inward Man, to  
pardon the frailty of the outward man,  
and accept the poore prayer of a penitent  
sinner. Which I make not onely for my  
selfe, but for all thy chosen Children of  
Israel: vnto whom passing thorough the  
seas of this transitory & troublesom life,  
Thou sayest: Behold I send mine Angel  
which shal go before thee, & keepe thee  
in the way, & bring thee vnto the place  
that I haue prepared for thee. Meaning  
by the land of promise heere on earth, thy  
eternall kingdome of heauen. Vnto the  
which land of promise on earth, as thou  
by the guid of thy good Angel broughtest  
those Israelites, whē thou sauedst them, &  
consumedst their enemies: So I beseech  
thy great goodnesse to graunt the guid of  
thy good Angell vnto me and to so many  
as Seeking thy kingdom and the Right-  
eousnesse thereof, doe gladly trauele in  
our vocations to thy honour and glory:  
And vouchsafe also of thy gracious pro-  
vidence to turne from vs all those euills  
which we most righteously haue deser-  
ued in the wayward iourneying of our  
vntwillingnesse to serue thee. Conduct vs  
in

Exod. 23.

Math. 6.

## A Prayer.

Tobyas. 5. 6.  
& 7.

Tobyas. 8.

in all assaies with the guidance of thy  
good Angell, as thou diddest thy holy ser-  
uant Tobyas, by y<sup>e</sup> ministry of Raphael  
to banquish all temptations of Sathan  
his members, to heale all infirmities of  
body or mind, and to overcome all kind  
of calamities in this life. Graunt me  
all thy chosen childzen repentance of our  
sinnes, amendment of our liues, & plant  
in vs thankfulnesse for all thy benefites  
whatsoever, that with holy Raguell wee  
may continually say: Thou O God art  
worthy to be prayed with all pure and  
holy prayse: Therefore shall all thine An-  
gels with thine elect praise thee for euer.  
And as we in England haue thus many  
yeers by thy free mercy, abundant grace,  
and heavenly p<sup>ro</sup>vidence, beene p<sup>re</sup>ser-  
ued and p<sup>ro</sup>ected (from the mallice and  
mischeefe of Sathan, and his malicious  
spirites) vnder the blessed gouernement  
of our most gracious Soueraigne Lady  
Queene Elizabeth, enuironed with thy  
heauenly helpe of thy holy Angels: So we  
most humbly and hartely beseeche thee  
as our honorable Hester diuine Debora,  
ioyfull Iudith, and dearely beloued Da-  
niel, To heere her prayers, make her

more

## A Prayer.

more and more beloued of thee, restore  
still thy mercy vnto all vs her subiects, & Daniel.6.  
let our sinnes be put out of thy remem-  
brance. And graciously also graunt that  
at any time heereafter the Malignant  
Sathan or his Angels of darkenes in  
in that Popishe Turkishe and heathnishe  
Percia or others withstand thy good Ga-  
briel any season, in this tempoꝛall and  
transitorie life: That then it woulde  
please thee to ayd and assist him with thy Daniel.10.  
most mightie presence and power of our  
Messias, the true Michael euen Christ  
I. Iohn.4.  
Iesus thy sonne that cheefe Prince and  
head of Angells, As a double power to  
strengthen thine elect, and assure them  
of thy loue towards them. Finally, for  
that it hath pleased thy gracious goodnes  
of late dayes both heere amongst vs, and  
in other contries about vs, To haue the  
true Iudgements of Good and euill Spi-  
rites knowen, according to thy heauenly  
Reuelations, by thy holy spirite long a-  
gone foꝛsignified, Seeing thou hast gi-  
uen vnto the good Angel of thy Church  
at Philadelphos, which hath kept the  
worde, and hath not denyed thy name Reuol.3.  
(Those of the Sinagog of Sathan, which  
sayd



## A Prayer.

Ibidem.

1. Theff. 4.

2. Theff. 1.

Math. 24.

sayd they were Iewes and were not,) making them to fall downe at the seete of thine elect: we Kender all humble and hartie thanks vnto thy diuine Maiestie therefore, beseeching thee of thy manifold mercies and abundant grace to continue thy loue towarde vs, that wee neuer henceforth want the same, So as thou wouldest preserue vs and all thy chosen from the howre of temptation, which shall come vppon all the worlde. That when it seemeth good and gracious vnto thee, to shorten the dayes of this trouble, some last age for thine elect sake, when thy Sonne our Sauour shall come with a warning, and with the voyce of the Archangel & with the trompe of God shall descend from heauen: when the Lord Iesus shall bee reueyled from heauen with the Angels of his power, That is (as our sauiour Christ saith,) When the Sonne of man shall come in his glory and all his holy Angels shall come with him, and shall sit vpon the seate of his glory, and gathering together all that slept in the earth, summoned before him at the generall iudgement, shall separate the good soules from the bad, That then it would please

## A Prayer.

please thee of thy manifold mercies and  
infinite graces. To make vs of the nom<sup>ibidem</sup>  
ber of thosethy Chosen sheepe standing  
in his Right hand, vnto whom the same  
by sonne, then will say, Come yee the  
blessed of my Father, possesse yee the  
kingdome prepared for you from the  
beginning of the world: ~~where~~, in the  
societie of all those Angells and Elders  
about y<sup>e</sup> seate of thy sacred throne wor-  
shipping the Deitie in Trinitie, we  
praise incessantly sing that heauenlye  
Glorie, Blessing, and Riches, and wis-  
dome, and Thankes, and Ho<sup>Reuel.7.</sup>  
nour, and power, and might  
be vnto our God for e-

uer and euer A-

men,

R. R.

F.i.

A



# A Thankes giuing to God

*for the sauegarde of his holy  
Angels ouer vs.*

**W**E Rēder thāks Creator chief to thee, (pursue)  
For that thou hast ordained thy troupe  
Of Angels, which thy Ministers must bee,  
As flames of fire, to guard thy seruants sure

Which glittering with the beames of thy cleere  
do see thy face with their most gladfom eyes  
And heare thee speake which art the fountaine  
Of wisdō, whēce their solace doth arise, (right)

And neither dost thou Idle these permit,  
Nor all in vaine to wander here and there:  
Amids the heauens, where they abide, nor yet  
with waūering windes to sport theselues eche

(where)  
But thou cōmaundest these Christes associates  
should present be to maintaine and defend,  
All congregations godly and their states,  
thy Laws to learne & honour which pretend

For



## A Thankes

For why, the furious Irefull serpent fell,  
that boyleth hatred in his rancorous heart,  
Which first was cause of sinne, of death, and hel,  
turmoyles himselfe thy Tents for to sub'act

To houses here, and Cities there, he now  
to churcheseke and nations giues attempt,  
All Monuments quite for to ouerthrow,  
of thy Lawes, and good life for to exempt.

But in meane time the troupe of Angels bright,  
their Captaine cheef which Christ do imitate,  
Do gard vs safe with diuine power and might  
and doth repressse the raging Serpents hate.

The Angels Loth in Sodom did sauegard.  
the man of God Eliscus by name,  
By Angels kept was saued from hazard,  
and feared nought the warlike broiles vntame

In safetie slept Daniel the Prophet, when  
with Angelsgard enuironed was he,  
So with these his seruants God doth euer then  
Preserue all thinges, that to vs proper be.

This

## Giving

This benefite therefore Creator deare,  
with one accord in thee we celebrate,  
To thee our Angels and Melodious queare,  
together singing thanks shall decantate.

And in thy Church most hartely pray we will,  
thy watchfull Angels vnto vs to send,  
And to thy people which embrace would still,  
thy Sonne his Gospel vnto the worldes end.

Amen. FINIS.

2. Cor. 10.

R. R.

Gaudentes, in Domino Gaudeamus.

Reuel. cap. 19. v. 1.

Amen, Alleluyah, Saluation, & Glo-  
ry and honour, and power,  
bee to the Lorde  
our God,

Faults escaped, Thus corrected.

B. fol. 2. page. 2. for deadly did, reade deadly lye did  
Eod, B. fol. 5. for Rom. 1. Ephes. 2.  
Siniter D. The first page first word and first line (for neare vs)  
reade eche place dravving neare vs. Fol. 5. page. 2. for 4. Reg.  
9. reade 4. Reg. 6. Fol. 8. page. 2. for his proper Angels, reade  
their proper Angels.

*The Vineyarde of*  
Verttie collected, compo-  
sed, and digested into a tripartite  
order, conteining XXXII. most  
excellent plants of fruitfull ver-  
tue: In most beautiful and blessed  
maner enuironing the true  
elect Church of God  
vpon earth.

*Euery Plant conteining this  
tripartite order:*

Namely { Definition } of vertue  
          { Testimonie }  
          { Examples } T

By R. R.

*Iohn.. 15.*

I am the true Vyne, and my father is the  
Husbandman: Euery branch that brin-  
geth not forth good frute, doeth my  
father plucke away: and euery branch  
that beareth frute, dooth my father  
purge, that it may bring forth frute  
more abundantly.

*Imprinted by Thomas Dawson.* D